

ISLAMI ROOHANI MISSION PAKISTAN

ZIARAT-E-HARMAIN SAHRIFAIN

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[An account of a blessed journey of our beloved Sheikh-e- Tareeqat Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi, to Harem Sherif Makkah (Bait-Allah) and Masjid Nabvi Sharif (Roza-e-Rasool) Madina Munawarah].

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Foreword I

The book in your hands, "Ziarat-e-Harman Sharifan" is not written on any specific subject, in fact, it is a collection of travelogue written by our gracious and most respectful Pir-e-Tareeqat, Rahber-e-Shariat Hazrat **Allama Professor Muhammad Maqsood Illahi Naqshbandi**. In these times of tribulation, he has undertaken the great task of making Muslim Ummah remember its forgotten lesson, and at the same time, being a Wali-e-Kamil, he is guiding the Truth seekers also.

Hazrat Sahib went to perform Umera during the month of Ramadhan Sharif in 1993. On returning back, he wrote a travelogue, which was quite comprehensive and informative. Everybody insisted that this should be published in the form of a book. This can contribute to the spiritual guidance of Salkeen (Truth Seekers) and to those who go to perform Hajj and Umera. Hazrat Sahib also toured Hindustan (India) on preaching mission. Later, he penned down all his experiences during his brief stay over there. Moreover, Hazrat Sahab goes on preaching mission to Punjab every year during summer vacation. Since there is a circle of Fuqura in Gawadhar Baluchistan, his brief stopover to this coastal city is also part of this travelogue.

Hazrat Sahab realizing the love and insistence of friends conceded to allow us to publish these visits. Through this piece of writing, a Muslim can learn the manners of travel and sources of preaching. By reading about the difficulties and troubles faced by Aulia Allah, we can have an idea about their esteem and prestige which Allah Almighty bestows on them.

At the end, this humble person is truly grateful to my friends Major Mashood Ahmad Niazi Naqshbandi and Abdual Hafeez Swati Sahab whose whole hearted and sincere help went a long way in preparing this book. May Allah Almighty accept this effort of ours. Amin.

If the readers come across any mistake, they are requested to intimate so that it can be corrected well in time. Since 'Ziarat-e-Harman Sharifan' has been re-arranged on the insistence of our readers, the tours of Hindustan and Gawader have been omitted.

Faqir Muhammad Fazal Naqshbandi

A Word of Thanks

The first time I met Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi in 1989 (during my posting at Karachi Coast Guards). That day brought unbound luck when this humble person was blessed with the company of a Wali-e-Kamil. His captivating and endearing personality enriched my heart and soul thoroughly. He kindled the flame of love of Allah and His Beloved Holy Prophet (ﷺ) so intensely that my heart started yearning for embracing the door-steps of the abode of our Beloved Holy Prophet (ﷺ) and Harem Sharif. Due to his earnest prayers, I was selected for Army Hajj Contingent by General Headquarters for Hajj.

Again in 1993, I was blessed with performing Umera during the holy month of Ramadhan Sharif in the gracious company of my reverent Murshid Karim. The favours and blessings I gathered in his august company are inexplicable. It would suffice to say that before leaving, I had expressed two of my heart's desires to my beloved Murshid Karim. The first was the Zirat Sharif of the Holy Prophet (ﷺ), and the second was acceptance of this journey to my heart's content. Our beloved Holy Prophet (ﷺ) expressed love and happiness over the acceptance of this journey. Whenever I remember these blissful moments, tears of happiness and gratitude start rolling down my eyes. This was all blessing of Allah Almighty and kind attention of my dearest Holy Prophet (ﷺ) and a sure reward of the blessed company of my Murshid Karim. Otherwise, this sinful man couldn't have thought of such favours of Allah.

I have found Hazrat Allama Professor Muhammad Maqsood Illahi Naqshbandi Shariah incarnate, which is not less than Karamat in these times. Allah Almighty has given him such bewitching personality that enlivens the dead hearts with the name of Allah. What is he...a gift of Allah. Besides being an embodiment of Ilm (knowledge) and Marafat, he is also healer of physicals and spiritual diseases, that's too without any worldly reward or gain, but to win the pleasure of Allah Almighty.

He is a practicing savant and a scholar whose personality is an epitome of Shariah in practice. He has brought a spiritual revolution in many houses. He ignites love of Allah and His Beloved Holy Prophet (ﷺ) in such a way that it changes the world of heart and mind. These fifteen days are in fact invaluable wealth of my life. I have found him sincere, amiable, kind hearted and really loving personality. He is striving day and night to win the love and happiness of Allah Almighty. I have never seen such an embodiment of Shariah and a true lover of Allah Almighty and the Holy Prophet (ﷺ). I humbly pray to my all loving Allah Almighty that He may give my Murshid

Karim an exclusive nearness of our beloved Holy Prophet (صلى الله عليه و سلم) and His immutable love and Marafat. May Allah Almighty afford him countless physical and spiritual energies and a long life, so that human beings can profit themselves from this overflowing bounty of Allah Almighty. Amin

Major (R) Mashood Ahmad Khan Niazi

Foreword II

Islam is a universal religion that will continue to show humanity the right path till the Day of Judgement. It will keep on directing human energies towards love and Marafat of Allah. Its universal teachings will ever remain acceptable to humanity. Whosoever puts to use these teachings, he will be given the glade tidings both in this world and the Hereafter. And whosoever turns the back, he will not only be degraded in this world but also incurs deprivation and great loss in the Hereafter.

Allah Almighty bestowed His Beloved Holy Prophet (Sallallahu alehi wasallam) with different prophetic ranks and statures. At some places the purpose of his prophethood seems to empower Islam over all other false religions and creeds, at the other he seems to be poised as an educator and mentor of the Book, the Hikma and self-purification. At the one hand, he seems to be the holder of the scale to bring justice and at other a preacher who commands good and forbids evil. In other words, out of all the gamut of giant and exalting undertakings, his calling as preacher stands paramount. That's why Allah Almighty in the Holy Quran says:

"Those who follow this Umi (unlettered) Rasool (Sallallahu alehi wasallam) , they find his attributes in Torah and the Bible and he commands good and forbids evil; declares Halal what is clean and pure and declares forbidden (Haram) what is impure and foul"

These verses explicitly confirm his status of a preacher who commands good and forbids evil and declares what is permissible and what is forbidden. What Allah bestowed His Beloved Prophet (Sallallahu alehi wasallam) also extended to Muslim Ummah, and because of this Allah Almighty declares this Ummah the best of the nations.

Allah Almighty says in the Holy Quran:

كنتم خيراً أمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر (آل عمران)

"You are the best of people ever raised up for mankind; you enjoin Al-Mar'uf and forbid Al-Munkar." (3:110)

And the Holy Prophet (Sallallahu alehi wasallam), says: "Impart my words to others though one verse." (الحديث مشكوة, باب علم) بلغوا عني ولو آية

He said at another place, **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** "command good and forbid evil"

This all prefatorile discussion shows that in order to make the oblivious mindful and to enliven the hearts that are dead, Allah Almighty continuous to make arrangements to convey these religious injunctions. If we see the life of our beloved Holy Prophet (Sallallahu alehi wasallam) and his beloved companions, one wonders how in such short span of time, they spread the message of Islam and voice of the Quran in such a good way that when during Jihad Hazrat Ayub Ansari (radiyallahu anhu) was about to die, he said to the Holy Prophet (Sallallahu alehi wasallam) "take my funeral with the marching soldiers, so that I may be counted among those who propagated Islam and be successful in the Hereafter."

After the companions of the Holy Prophet (Sallallahu alehi wasallam) Aulia Ikram of this Ummah shouldered this responsibility. Allah Almighty raised such persons in every age, who staunchly confronted evil and promoted good and virtue. Muslim Ummah remembers them by the name of Aulia Akram. Hazrat Sheikh Abdual Qadir Jilani, Hazrat Mujadid Alf Sani (may Allah bless his soul), Hazrat Moheen-ud-Din Chishti (may Allah bless his soul) and Hazrat Sheikh Sahab-ud-Din Sohrawardi (may Allah bless his soul) were such men of Allah who bore the torch of Islam aflame amid the darkness of disbelief, innovations in religious creed and ignorance. They awoke the Muslims who were shackled in Satanic and animalistic desires. This travelogue is about such a man of Truth and Sheikh-e-Tareeqat who is spending his days and nights in the welfare and reformation of Muslims in particular and humanity in general. Whenever he gets summer vacation, he goes on preaching missions both inside and outside the country. Out of these travelogues and preaching missions this book, "**Ziarat-e-Harman Sharifan**" has been arranged, so that readers may get interesting information and spiritual contentment.

Birth and Family Background

The father of Hazrat Sahab lived in Bankaniar (Hindustan). Nobility, respect and dignity have been distinctive mark of his family. Probity, uprightness and moral integrity have been chief attributes of his house. After the creation of Pakistan, his father migrated and settled in Haroonabad District Bahawalnagar. Hazrat Sahab was born there on 1st October 1955. His parents named him 'Muhammad Maqsood Illahi', and this name was evidently reflecting that this innocent child would one day become the sought after of Allah Almighty; and that love of Allah will be goal of his life.

Education

Being a member of an educated family, Hazrat Sahab has a natural bent towards getting education. In the childhood, he lived with his maternal grandfather in Okara. It was here that he passed his first and second grade classes. Afterwards, his parents left Okara and settled in District Nawabshah. Hazrat Sahab passed his third and fourth classes from Islamia High School Nawabshah. Then he was admitted to D.C. High School (Nawabshah) where he remained till 5th class. After passing Matric, he got admission in Government Degree College (Nawabshah) and got B.Sc. degree. Next, he passed M.Sc. Chemistry from Sindh university and was selected as lecturer in Chemistry in Government Degree Science and Commerce College (Orangi Karachi). He served there

for about nine years and later he was transferred to Inter College North Karachi, where he has been serving as Head of Chemistry Department since then.

Bait and Khilafat

He took Bait at the hands of Sheikh-e-Kamil, Kutab-e-Zaman **Hazrat Allah Baksh Ghaffari** known as '**Sohna Sian**' Noorallah in 1975. He narrated himself about this in "Seerat Walia-e-Kamil" a biography of Hazrat Sohna Sian (may Allah bless his soul). He writes in the book that he happened to go in a programme (Mehfil) where Hazrat Qibla Sohna Sain (may Allah bless his soul) was addressing his devotees. He writes, "I was very much impressed by the sincerity of Fuqura (devotees). When I sat in the Mehfil (gathering), I was thinking what this holy man was talking about, fully realizing that I was a man of worldly disposition. By thinking this, I was about to leave when Hazrat Sahab changed the subject sensing what I had thought and said, "the one who thinks that he is man of the world: I only say, do this Zikr and remain in company of Salheen (pious men), InshahAllah his breast will be filled with Noor-e -Ilahi." These words were enough to change his world. After this, the love and company of his Hazrat Sahab became so intense that leaving him seemed impossible. Those days, he would yearn for meeting his Murshid Karim. It was through the auspices of Hazrat Allama Professor Maqsood Illahi Naqshbandi that I took Bait of Hazrat Qibla Sohna Sian (may Allah bless his soul). This humble person has found him perfect among the Murideen (devotees) and seen immersed in the love and obedience of his Sheikh. Aforementioned incident speaks volume of his being a Kamil murid. Hazrat Sohna Sian himself conferred Fiaz upon him, as did the Holy Prophet Sallallahu alehi wasallam) by supplicating to Allah for Hazrat Umar's acceptance of Islam. That's why within a short span of eight years, he started the grand work of reforming humanity which is still going on, and will be in future also Inshallah. Hazrat Sohna Sian (may Allah bless his soul) used to say in Mehfiles (congregations): "those who want to see a man of Jannat (Paradise) should see Muhammad Maqsood Illahi."

The Beginning of People's Reformation

He started his reformatory mission from his college and invited his fellow teachers towards self-reformation. Soon among the teachers, Professor Muhammad Iqbal Hassan accepted his invitation and started praying Salat and observing other injunctions of Shariah. After this, he started sermonizing people of College and it was Masjid Dar-e-Salam Nazimabad where this first voice of truth was raised.

The scope of Hazrat Sahab's mission in Karachi is very wide. There is hardly any day in a week when there is no programme (spiritual gathering). Similarly, there are many places where these programmes are arranged on monthly basis. Besides this, Mahafil-e-Zikr are also held in many parts of Punjab. Before leaving for Hindustan, Hazrat Sahab did many programmes in Rawalpindi and other Districts.

Recently a four members team under the headship of Hazrat Sahab visited Pakistan Coast Guards. Another group visited India with Hazrat Sahab and arranged spiritual gatherings in about eight cities, where thousands of people participated in these programmes. Many people got Zikr Qalbi and took Bait at the hands of Hazrat Sahab. Besides this; he went on hundreds of preaching missions which are difficult to

narrate here. **Islami Roohani Mission** started by Hazrat Sahab is affording spiritual peace and contentment to thousands of people. His abode in North Karachi has assumed the form of a hub of Roohaniyat (spiritualism) where hundreds of people daily attend Mehfil-e-Zikr Allah. Now he has got a new place for Al-Markaz Maqsood-ul-Uloom in Liaqatabad No.4, Federal Capital Area where Hazrat Sahab attends many people who seek after spiritual and physical peace.

Good Morals and Habits

His morals are Divinely inspired. He meets everybody with love and affection. He takes care of everyone without distinction. Whosoever comes with any problem finds him open-hearted and forth-coming and gets his share of love and benediction.

Sometimes people come without caring his appointed hours (when usually he sleeps and does other household chores.), even then he listens them patiently and tries to solve their problems. He always shows unspeakable affection to this humble person. During my educational period, he always helped me and sometimes he would encourage in the form of money also.

Everyone is equal in his eyes. All his devotees see each other like brothers and love their fellows. They share happiness and sorrow together.

Karamat

Karamat is a temporary and unusual phenomenon shown by certain saints. It is not a yardstick for Williat; instead Williat entails submission to Shariah and fear of Allah. That's why it is said, "الا ستقامه فوق الكرامة". This humble person has remained in his company since 1983 and has not seen any action against Sunnah. To follow Shariah in its most complete form is in fact the biggest Karamat, and that too at a time when people make fun of the followers of Sunnah. Even then, I would like to describe two of his Karamats so that it may increase our love and devotion for him.

A Unique Way to Marafat

Muhammad Moaz Ahmad who is son of Major (R) Mashood Ahmad Niazi from Rawalpindi has deep love and devotion for Hazrat Sahab. In a dream, some people take him to a journey. The vehicle, he is sitting in, is driven by an astute driver. Some people are sitting on front seats, and he is sitting on an unoccupied seat at the back, busy in Zikr. Different vehicles meet accidents but his driver is so skilful that he takes the vehicle through narrow and difficult roads easily. Once the van bumps, so severely in a hole that he falls in prostration, while some people start shouting at the side. When he got up his body was drenched in perspiration, and effects of journey were still fresh. Someone said in the dream that you could not have reached by normal way, so you have been taken by this special way. In other words the way you are treading will lead you to the destination very soon, and your Murshid is so Kamil that he protects you from every kind of satanic whispers. He is backed by Mushikh-e-Kabar who are taking him to the destination.

The same Moaz Ahmad tells that he has seen the Holy Prophet Sallallahu alehi wasallam during Muraqaba (meditation). 'Because of Hazrat Sahab's kind attention, whatever I think in my heart, Allah Almighty fulfils it in no time. Sometimes, due to absorption in Zikr I forget even myself. Once I was sitting in Muraqaba, I was blessed

with the Ziarat of the Holy Prophet (Sallallahu alehi wasallam) .He was sitting in a circle in Masjid 'Dar-rus-Salam' and Fiaz was emanating from all sides.'

Acceptance of Islam by a Jinn Woman

With the help of Rehan Ali Sahab, a doctor Sahab came from Orangi Town.He was under the spell of a female Jin.When Hazrat Sahab cast her with Zikr-e-Allah, she complained of being disturbed and pledged to leave Doctor Sahab. She said she would leave him, but then she would love Hazrat Sahab.He told her that his love would be too heavy for her to bear with. Then she said that she would love Allah Almighty and the Holy Prophet (Sallallahu alehi wasallam) .Upon this, Hazrat Sahab said she could do this because that would be permanent and durable. After this she embraced Islam and took Bait of him and got Qalbi Zakir. Now she regularly attends Zikr congregations. Doctor Sahab is quite a good and healthy and has a lot of love and devotion for Hazrat Sahab. He often comes in his company.

Unseen Food from his Murshid Karim

This incident happened when Hazrat Sahab used to live in a shop-like room in Mussa Goth Masjid. Since all his members of family lived in Nawabshah, there was no adequate arrangement of food and drink. He would often go to sleep without eating anything. Once he did not find anything for three days. On the third day, when he reached his room after finishing Zikr congregation, he could not find anything to eat, due to that his stomach was aching. Suddenly sleep overtook him, and he saw Hazrat Sohna Sian in dream. He said, "Maqsood Illah! You work for the Deen of Allah, we will not let you sleep hungry."Then he made him eat a loaf of bread with Ghee and honey with his own hands. When Hazrat Sahab got up, he could still feel the taste of that food. For the next three days he did not feel hunger at all. This incident not only shows his spiritual ascendancy, his love and relationship with Hazrat Sohna Sian, but also indicates appreciation of Hazrat Sahab's effort in the eyes of Mushikh Kibar. Besides this every Faqir and devotee is a living example of Hazrat Sahab's Karamat. He implanted fear of Allah and obedience to Shariah in the hearts of these Fuqura.

Way of Preaching

It is said in the Holy Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ (سورة النحل)

"Invite (mankind, O Muhammad (Sallallahu alehi wasallam) to the Way of your Lord with wisdom and fair-preaching..."

Good morals, wisdom and kindness play a very vital role in the propagation of Islam. The Holy Prophet (Sallallahu alehi wasallam) says, "Make things easy not difficult, give glad tidings, do not repel."It means that Deen should be preached with kindness and ease. Deen is the name of ease and felicity. The history bears the testimony that good morals and excellent character of its preachers spread Islam. When the element of rigidity and hostility came into Deen, it caused irredeemable loss.

Hazrat Sahab's way of preaching is much in the same way as our most beloved Holy Prophet did. He reforms people by motivation and guidance, fully taking in to

consideration their psychology and social background. After a few moments in his company impel people thinking about Hereafter and performing virtuous deeds. Whosoever comes to him, no matter what school of thought he belongs to, can not help accepting his advice.

About this Travelogue

This travelogue has description of four travels. The first is from Karachi to different Districts of Punjab. In this journey, besides Hazrat Sahab entourage comprises this humble person Muhammad Aslam from Orangi Town, Khair Din Sahab, Muhammad Ikhlaiq, Muhammad Rafiq Sahab and Muhammad Aslam from Nazimabad. Later, Abdual Qayyum from Lodhran and Muhammad Farooq from Cheeha Watni joined the group. This journey was undertaken in the mid of June and the second in the beginning of July for Hindustan from Lahore. In that journey, besides Hazrat Sahab, this humble person, Khair Deen Sahab, Muhammad Tufail Sahab was present. This tour was the result of Khair Din Sahab's cooperation and endeavor that continued about over a month.

ZIARAT-E-HARMAN SHARIFAN

All praises be to Gracious Almighty Allah Whose blessings are so vast and all-embracing that only indiscreet will remain out of His Grace. It is He Who affirms a black Negro slave at the highest podium of Moazzan (prayer caller) of His Beloved Holy Prophet. When the father of Hazrat Umair (may Allah be pleased with him) stripped him off all his belongings including his dress that he was wearing, as it was made out of his father's money. This hapless and destitute had hardly taken a few steps to come under his all-inclusive benefaction, the Benevolence of Allah Almighty once again stirred up and Arch Angel Gabriel brought the revelation: 'O My Blessed Prophet (Sallallahu alehi wasallam) tell those who have been turned out of their houses (who have been cast off by their kith and kin), do not let lose heart, as Allah and His Holy Prophet (Sallallahu alehi wasallam) are their friends.' It is He to whom all submit. It is He Who out of His immense Grace conferred innumerable blessings, then how it comes that this humble person, who has put on the strap of obedience and subservience, would remain deprived of His favour.

Infinite number of Darood-o- Salam on our beloved Holy Prophet whose love earns Paradise and his kind attention saves from every kind of sin. When a Bedouin asked the blessed Holy Prophet (Sallallahu alehi wasallam) about the good deeds that cause a slave to enter Paradise. Upon this the Holy Prophet (Sallallahu alehi wasallam) said, "what deeds have you done?" that Bedouin replied, "my beloved Holy Prophet (Sallallahu alehi wasallam) I have not done any particular deed but I love Allah and His Holy Prophet." Our Blessed Holy Prophet (Sallallahu alehi wasallam) said, "Whosoever loves someone in this life, will be with him on the Day of Judgement." In fact the Holy

Prophet (Sallallahu alehi wasallam) alluded to the fact that if someone wants to see a man of Paradise should see this Bedouin.

Grant of Permission from Darbar-e-Risalat

When I received the news of Umera from Rawalpindi, my heart hardly believed that I have been called to that grand and august Darbar where neither one's reason nor planning has any say or importance. If Allah wills, every obstacle gets removed. But the one who has neither good deeds nor reason and sincerity than, how can one be sure that he will be called. There was just one call sounding in the heart and mind:

*"O benign and charitable, for God's sake, do not unveil my imperfections.
After leaving aside thousands and thousands, I have come to your doorstep."*

Sometimes a wandering thought stirred deep in the heart; whether I would be able to get N.O.C. (no objection certificate) or paper work might be delayed due to one or the other reason. At last the day came when this humble person left for Rawalpindi. There I requested every body to pray that may Allah Almighty, for the sake of His Beloved Holy Prophet (Sallallahu alehi wasallam) accept this pilgrimage. On 18th of February 1993 at night, my heart was anxiously musing over the whole thing. While lying on the bed I went to sleep. About half of the night had past, this humble person found himself (in a dream) standing in front of Roza-e-Rasool (Tomb of the Holy Prophet (Sallallahu alehi wasallam)). A tall old man was standing besides me. He said, "You were just worrying without any reason, though you are to observe Fasts of the month of Ramzan here." This humble person stooped his head with gratitude but said nothing. When I got up, it was time of late night prayer. Now a sense of calmness and ease soothed my heart and the weariness had died down by that time.

Preparation for the Holy Journey

On 19 Feb. 1993 after the Maghrib prayer, we reached Islamabad airport. After consigning the luggage, we went over to the counter to get our tickets confirmed. The clerk there declared that the seat for Muhammad Maqsood Illahi was not confirmed. I immediately realized that perhaps during this time, some act of disrespect might have been committed due to which this poor man is rejected although the previous night the Holy Prophet had himself given the glad tidings of acceptance of this journey. Its only solution was repentance. So this humble person started repenting with remorseful heart to the Holy Prophet (Sallallahu alehi wasallam). During this time another employee of P.I.A. (Pakistan International Airlines) intimated that my seat was also confirmed. I thanked Allah and entered the lounge. A man in uniform, having beard on the face, embraced me and said, "Are you the Pir Sahab of Muhammad Fazal?" This humble person replied with tearful eyes: "I am servant of all the people." He showed a lot of love and consideration and took us to his office and ordered for tea. I requested Major Sahab to have tea because the friend had arranged it with love. After this we went in to the mosque.

Miqat

Ibn Abbas (radiyallahu anhu) narrated that the Holy Prophet (Sallallahu alehi wasallam) determined boundaries for wearing Ihram (two sheets of white cloth meant for Hajj and

Umera); Zul-Halifa for the people of Madina, Juhafa for the people of Syria, Al-Manzal for the people of Najd, Yalmalam for the people of Yemen and for the people of Makkah Al-Mukarama. And for those who come through these passages (Miqat) and those who live inside should also wear Ihram from this place. According to a Tradition narrated by Hazrat Aisha (radiyallahu anha) for the people of Iraq, it is Zat-e-Irq. Hazrat Umm-e-Salma narrated that the Holy Prophet (Sallallahu alehi wasallam) said, "Anyone who wears Ihram from Masjid-e-Eqsa to Masjid-e-Haram, all his sins will be forgiven no matter they are more than the foam of the sea, and Paradise will be made mandatory for him." Besides this Hazrat Ali (radiyallahu anhu) and Ibn Masud (radiyallahu anhu) said in Tafseer that it is part of Hajj and Umera arrangements to wear Ihram at home.

After offering Isha prayer, we offered two Rakat Nafal for wearing Ihram. In the first Rakat recited Sura Al-Kafirun and in the second Rakat Sura Al-Ikhlās and asked Allah for forgiveness of all the sins and acceptance of this journey. After this we put on Ihram and started saying Talbeyah.

Talbeyah

Saying Talbeyah aloud is Mustahab (An action that is desirable in Shariah). Women should not say it aloud because their voice may cause disruption. It is Mustahab to say Talbeyah three or more times. It is Makruh (undesirable) to answer Salam during Talbeyah. After saying Talbeyah, send Darood Sharif to the Holy Prophet (Sallallahu alehi wasallam) and then pray to Allah Almighty for yourself and other Muslims. It's better to ask for pleasure of Allah, grant of Paradise and deliverance from the Fire of Hell. Whenever see some good things say Talbeyah. It is Mustahab to say it while throwing pebbles at Jamarat, Tawaf-e-Izafa and during all the steps of Hajj. For those who perform Umera, saying Talbeyah before Tawaf is Mustahab. The words of Talbeyah are:

لبيك اللهم لبيك, لبيك لا شريك لك لبيك, ان الحمد و النعمة لك الملك لا شريك لك.

"I am present O Allah! I am present, there is no partner unto You. All praises and blessings are for You only, and Rule is unto You only; You have no partner."

How lovely are these words that embody human humility, grandeur of Allah and remembrance of His blessings, and lofty conception of His Grand Realm creates an uncanny delectation and delight in the heart. When one imagines one's relationship with such an august Lord tears start rolling down unknowingly. Whenever ascended, we would first say الله اكبر (Allah is Great) and then say Talbeyah with Darood Sharif.

The very thought of this great benefaction on the part of Allah Almighty and His Beloved Holy Prophet (Sallallahu alehi wasallam) that they called this sinner and uncouth to their House stirred an upsurge of emotions. Similarly, whenever we descended down anywhere, first we would say سبحان الله (all praises be to Allah) and then Talbeyah with Darood Sharif in intervals as a seal of acceptance of our prayers. When we boarded the plane Major (R) Niazi Sahab said, "I have been ordered to act as your servant, so I would do my best to do justice with what I have been commanded." This humble person was ashamed to listen this. I could not help thinking: 'who has taught Ismail the ways of filial obedience!' This humble

person embraced Niazi Sahab and kissed his forehead and said, "You don't make me ashamed, I would rather love to be a servant."

Arrival

At about 5a.m. We reached at Jeddah airport. First, we finished with the immigration at the counter and then came out. When I checked my luggage, a bottle of honey had been broken in my bag. While taking out the broken glasses, one of my fingers got injured and started bleeding. From this experience however, I got the lesson that things made of glass should not be taken during journey. In about an hour, the buses arrived and the journey from Jeddah to Makkah started. Every passing moment was adding further restlessness. There was a trail of tears running down like a stream, and more of it, recitation of Nahat Sharif (verses to pay salam and homage to the Holy Prophet (Sallallahu alehi wasallam) by Major(R) Niazi Sahab was adding fuel to the fire. At one and the same time his igneous personality, innocent face and then voice coming from deep recesses of heart were simply inflaming my heart. In the way, we offered Fajr prayer in congregation in a mosque. At last those unforgettable moments arrived when the bus started creeping on the road around Kaaba Sharif. The outer minarets of Holy Kaaba were giving a rare glimpse. Every brick and stone was announcing the grandeur and majesty of its Lord. The bus stopped in front of the gate of hotel. This hotel is situated just opposite to Bab-e-Ibrahim (Ibrahim Gate). It took us only three minutes to get to Holy Kaaba.

Major(R) Sahab quickly got the key of the room; in the meanwhile this humble person unloaded the luggage from the bus. In spite of Major Sahab's repeated insistence not to bother about the luggage, we both took it to the room. First we took bath and then planned to perform Umera. This humble person first went to have bath. When I tried to open the shower, it simply refused to work. I turned it this way and that way, pressed it but it did not work. While handling the whole situation, I feared it might break down if pressed a little hard.

Then Major Sahab went in to the washroom and came out after quite sometime. He said, "Perhaps you haven't used the shower." This humble person nodded yes. On listening this Major Sahab smiled and said, "this shower also disturbed me a lot, but I decided once for all to use it. At last I found the secret. When I pulled the hook, it started working." We both enjoyed this incident very much. With this experience every thing in the Hotel started looking strange. Every thing took a little more energy than needed to use it.

Face to face with Divine Majesty

First, we took bath and then put on the Ihram but did not dry the face and head with towel because covering face and head with cloth in state of Ihram is forbidden. We entered Haram Sharif through Bab-e-Abdual Aziz because Bab-e-Ibrahim was closed due to construction work. We placed our shoes safely in a box on the shelf besides the door. The body started quivering with awe and the heart beat rose to heights. There is no such place on this earth that has been touched by steps of thousands of companions of the Holy Prophet . It is the same place where the Holy Prophet (Sallallahu alehi wasallam) and his companions performed Tawaf. Allah Almighty knows how many pious men of Allah will attend to this House till the Day of Judgement. We were quite conscious of our piles of sins with unbearable burden of misdeeds on our heads. Out of shame, we did not dare look

at the Majestic House of Allah. Somehow we looked up; there was Holy Kaaba in front of us.

Construction of Holy Kaaba: A Chronological History

While giving reference of Allama Qastalani, Sheikh Suleman Hammal writes that Kaaba was constructed ten times. It was first constructed by angels. It is narrated that Allah Almighty commanded the angels to construct a House in the Heavens and a House on each of the lands. Mujahid says, there are fourteen Houses. According to another narration that when angels laid the foundation of Holy Kaaba, they rent the earth to its last limit and filled it with large camel like stones. Later Hazrat Ibrahim (عليه السلام) and Hazrat Ismail constructed Holy Kaaba on the same foundation.

Second time Holy Kaaba was constructed by Hazrat Adam (عليه السلام). It is narrated that Hazrat Adam was told that he was the first human being and this was the first House of Allah for the human being on the earth. Third time Hazrat Sheesh (عليه السلام) the son of Hazrat Adam (عليه السلام) built Kaaba with mud and stones. This construction lasted till it was submerged in the Great Deluge of Noah. The fourth time, it was built by Hazrat Ibrahim (عليه السلام) whom Hazrat Gebriel (عليه السلام) conveyed the command of Allah Almighty to construct Kaaba. This is why, there is no building better than this in the world. The command to build Kaaba was given by Allah Almighty, the messenger and engineer is Hazrat Gebriel (عليه السلام) while the builders are Hazrat Ibrahim (عليه السلام) and Hazrat Ismail (عليه السلام).

Ummalqa built Kaaba for the fifth time. The sixth time it was built by Jehrrum and the builder was Haris bin Mudath Asghar. The seventh time, it was built by Qusah, the grandfather of our beloved Holy Prophet (Sallallahu alehi wasallam). Qureish built it 8th time. In this construction, the Holy Prophet (Sallallahu alehi wasallam) was also included. He was thirty-five (35) years old then. Ninth time, Hazrat Abdullah bin Zubair built it in the beginning of 64 A.H. When the army of Yazid bin Mohawia invaded Makkah to fight against Hazrat Zubair, stones were also pelted on Holy Kaaba. Hazrat Ibn Zubair after consultation with the companions of the Holy Prophet (Sallallahu alehi wasallam) and doing Istikhra (consulting Allah through prayer) demolished Holy Kaaba and reconstructed it on the pattern left by Hazrat Ibrahim (عليه السلام). Hazrat Ibn Zubair again included Hateem (a part of Kaaba) in its construction earlier left out by Qureish. He made two doors, which were adjacent to the earth. Hazrat Ibn Zubair demolished first construction during half of Jamadi-us-Thani (second month of Islamic Calendar) and reconstructed it in 65A.H. On completion he slaughtered one hundred camels and covered Kaaba with a covering cloth. The tenth time, it was built by Hujjaj bin Yousaf. Hujjaj demolished the foundation laid by Hazrat Ibn Zubair and rebuilt it on the pattern laid down by Qureish earlier. Even up to the present time, Kaaba is erected on the same base. This construction was done in 73A.H.

Allam Nauvavi (MAY Allah bless his soul) writes that this base should not be razed. When Haroon Rasheed asked Imam Malik bin Ans (radiyallahu anhu) to remove this foundation and rebuild it on the pattern laid by Hazrat Zubair (radiyallahu anhu) because this sub-structure was supported by many Traditions of the Holy Prophet (Sallallahu alehi wasallam). Imam Malik (radiyallahu anhu) replied, "Oh Amir-ul-

Momineen! For God's sake do not do it, then people will make this House of Allah a play thing, and everyone will break it and built it with his own will. This will lessen the solemnity of House of Allah and this will lose its awe and veneration." (Sahi Muslim vol. 3 Ghlum Rasool Saeedi)

That House of Allah whose sight is a life giving experience; a House of Allah whose pictures had been an infinite source of pleasure was before our eyes. When our beloved Holy Prophet (Sallallahu alehi wasallam) migrated to Madina Munawara, his eyes were filled with tears and he addressed the House in these words: "O Kaaba! I love you a lot. I am forced to leave this place. Soon I will come for your sight." It was the same Gracious House of Allah where the biggest sinner was daring to enter. As the eyes caught the sight, the moving steps came to halt and both the hands raised up to pray to the Lord of this Universe. First I praised His Glory and then the quivering tongue uttered these words:

"Allah is Great, Allah is Great, there is no God but Allah, Allah is Great, all praises are unto Him."

We were standing in front of Abode of Allah Who is the Sole Owner and Ruler of this world. He is the One Who loves His human beings seventy times more than their parents do. All the wrongdoing and sins of ours were in front of Him. The weaknesses and frailties were already burdening our back. Only hope and faith was in His Forgiveness and Blessing. So with weeping eyes, humbly asked for His Forgiveness and with every falling tear sins were trailing down. Within few moments this state turned to sobbing. To be true, neither weeping nor wailing is in one's control. It is all due to His Grace and Bounty. In short, Allah Almighty may out of His Mercifulness accept these deeds and make them just and pure because there is nothing more wholesome than fear of Allah.

The sages of Deen say that the best reason to weep is in the eagerness of Allah, and the worst wailing is at the loss of worldly things. Besides this, the Holy Prophet (Sallallahu alehi wasallam) said that there are seven kind of people who will be blessed with the exclusive shade on the Day of Judgement, one of them is the one who weeps out of fear of Allah in seclusion. The Holy Prophet (Sallallahu alehi wasallam) said, "The one who weeps because of fear of Allah in this world will enter Paradise while laughing." Allah Almighty likes two drops very much. The first is the drop of blood, which is shed in the way of Allah and the second the tear that pours forth out of fear of Allah. (Al Hadith) As we moved near Kaaba Sharif, the feelings of estrangement changed into mounting love. Then we stood in front of Hajar-e-Aswad (Black Stone) and said the last Talbeyah. We stood in such a manner that the left side of Hajar-e-Aswad was in front of the right shoulder. Then, took the cloth of Ihram under the armpit of right shoulder and put on the left shoulder. It is called Istabah. Next intended Tawaf in the heart and said these words:

"O Allah I intend Tawaf of Your venerable House. May You make it easy for me and accept it on my behalf."

Then we stopped a little ahead over the black strap, and halted there a while. We raised both the hands up to the ears like Takbeer, and said these words.

Since there were a lot of people, we raised both the palms of the hands up to the chest, (the height of Black Stone is the same) and kissed both of them. This is called Istallam. (If there is no crowd then both the hands should be put on the Black Stone and kissed. If this is not possible then kiss stick or hand by pointing towards the Black Stone. But this should not be done by pushing others unnecessarily.)

Tawaf-e-Kaaba

We started Tawaf-e-Kaaba from the side of Black Stone towards the gate of Kaaba Sharif. Doing Rumel (moving briskly in the first three rounds of Tawaf) is the Sunnah of the Holy Prophet (Sallallahu alehi wasallam). In this men should walk briskly with short steps. They shake their shoulders like a wrestler. This is done in first three rounds. In the last three circles, one should move with normal steps. Women should not do it.

During Tawaf we recited third Kalima, Darud Sharif and Istighfar (repentance) and got lost in the love of Allah. When we reached Rukan-e-Yemani recited this:

ربنا آتنا في الدنيا حسنة و في الآخرة حسنة و قنا عذاب النار .

" O our Lord! Bestow on us with what is good in this world, and the world in Hereafter. Save us from the torment of the Hell Fire."

This prayer should be repeated as many times as possible before reaching Hajar-e-Aswad and ask for the blessings and favours of Allah Almighty and deliverance from Hell Fire. On reaching the black strap, again turned our faces towards Hajar-e-Aswad, raised both the hands facing Black Stone and then kissed both the hands and recited these words:

Then started the second round. In every circle these words of our blessed Holy Prophet remained resounding in the ears:

عن ابي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم يقول الله تعالى عز وجل انا عند ظن عبدي و انا معه حين ذكرني فان ذكرني في نفسه ذكرته في نفسي و ان ذكرني في ملاء ذكرته في ملاء خير منهم و ان اقترب الى شبر اقترب اليه ذراعا و ان اقترب الى ذراعا اقتربت اليه باع و ان اتاني يمشي اتيته هرولة.

Hazrat Abu Hurariah (radiyallahu anhu) narrated that the Holy Prophet (Sallallahu alehi wasallam) said that Allah Almighty says, 'I deal with human being as he thinks about Me. When he remembers Me, I accompany him; if he remembers Me in his heart, I also remember him in My Heart; if he remembers Me in a company, I remember him in a company better than that. If he moves one hand towards Me, I move two hands towards him; if he walks towards Me, I approach him while running.'

Let all my being be sacrificed on that Eternal Being Who is so Beneficent and Kind that everyone finds peace and refuge in His All-Inclusive Blessing. This humble person wanted to get dissolved and dispersed into the sea of Noor that spread around Kaaba, but this single and insignificant drop was conscious of its negligibility.

There are many places here, where one should pass in order to get cleansed of all one's sins. The first place is Multazim Sharif. It is about five feet long part of wall between the Black Stone and the gate of Kaaba Sharif. This is the place where our beloved Holy Prophet (Sallallahu alehi wasallam) used to rub his cheeks by stretching hands out. He used to weep like a child who looks for his mother and pray to Allah Almighty. This is the place where prayers are granted. Since there were too many people, we could not reach that point. We wept and prayed by only looking at it. After this, we covered both of our shoulders with the sheet of Ihram and went to Maqam-e-Ibrahim. (Because it is prohibited to offer prayers with uncovered shoulders. Istabah gets over with the end of Tawaf.) At Maqam-e-Ibrahim, we offered two Rakat Wajib Tawaf. At this place that stone has been preserved on which Hazrat Ibrahim (عليه السلام) stood and constructed Kaaba. As the walls went high, the stone would get higher and higher automatically. One could see clearly the footsteps of Hazrat Ibrahim. These have been covered with a fence made of brass. Allah Almighty says about this place in the Holy Quran:

"O My beloved Prophet! Make Maqam-e-Ibrahim Musallah (praying Place)."

That's why the Imaam of Kaaba stands just besides this place when he leads the congregational prayer. After offering Nawafal, this humble person prayed whole-heartedly. I first prayed for the Fuqura, their families and then all the Momineen, and at the end this humble person prayed for himself. I prayed that may Allah Almighty send His Blessings to those Fuqura who were accompanying me. I especially remembered Fuqura of Orangi Town, Nazim Abad, Lines Area, Al- Hadeed Town and Pindi. I earnestly prayed for those Fuqura who are always busy in spreading the Deen of our beloved Holy Prophet (Sallallahu alehi wasallam).

Arrival at Zam Zam

After finishing prayers at Maqam-e-Ibrahim, we went to the well of Zam Zam, that is located in the basement of Khana Kaaba. First this humble person offered a glass full of Zam Zam water to Major (R) Mashood Niazi Sahab while thinking about this Hadith of our blessed Holy Prophet (Sallallahu alehi wasallam):

'On the Day of Judgement, a sinful man would recognize a righteous man among pious people and ask if he later recognized him. The sinful man will make him remember that once he had given him water to drink. This righteous man will ask him about his need. Upon this, the sinner will seek his intercession from Allah. This righteous man will ask Allah for his salvation. Allah Almighty will accept his intercession and the sinner will be forgiven.'

This humble person thought, 'since I do not have many good deeds in my account, then why shouldn't I gather some by offering water to righteous and noble man of Allah (Major Niazi Sahab).' After this, it became usual to offer water to each other. We would drink Zam Zam while facing Kaaba and recite this Dua (supplication):

"With the name of Allah Who is Beneficent and Kind. O Allah! I seek from You beneficial knowledge, enough provision for life, and cure for every kind of disease."

We drank Zam Zam to the full and poured the rest on the head and rubbed on other parts of the body. Again we moved in to the yard of Kaaba. The numbers of people performing Tawaf were increasing, and certainly Allah Almighty would have been happy to see guests in His House,

*"People don't come to Harm, but they are called;
the lovers are kept aloof, to be love lorn."*

Reverence for the Signs of Allah

وَمَنْ يَعْظَمْ شَعَائِرَ اللَّهِ فَأَنَّهُمَا مِنْ تَقْوَى الْقُلُوبِ (القرآن)

"And whosoever reveres the signs of Allah, this is out of piety of hearts." (Al-Quran)

وَمَنْ يَعْظَمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ (حج-31)

".... And whoever honours the sacred things of Allah, then that is better for him with his Lord."

Then we did the last Isthlam by standing in front of Hajar-e-Aswad and went out exactly in the same direction. Now, we were on the Safa Hill. We got up the hill as much as we could and see Kaaba Sharif. Going up further than this is against Sunnah. Then, we faced Kaaba and intended Sai'i (circle between Safa and Marwa hills). Then raised both the hands for prayer before Allah. First praised Allah Almighty and then sent Darood Sharif on our blessed Holy Prophet (Sallallahu alehi wasallam) and said this Dua (prayer):

اللهم انى اريد اسعى بين الصفا و المروة سبعة أشواط بو جهك الكريم فيسر لى و تقبله منى.

This humble person laid open bundle of his sins in front of Allah and prayed with core of my heart for every Faqir, his parents and family and at the end, laid myself and all my near and dear ones at the mercy of Allah and supplicated with tearful eyes to the Lord of the Worlds that He may accept my prayers. During Sai'i, I particularly remembered Fuqura from Orangi Town, Muhammad Rehan, Muhammad Aslam, Muhammad Rizwan, Noor Muhammad, Muhammad Aamir Jamil, Muhammad Sabir, Muhammad Rashid, Muhammad Younas, Abdual Jabbar, Muhammad Irfan, Muhammad Tariq, Muhammad Hanif, Muhammad Ibrar and Muhammad Iqthdar. After this dear sons from Nazimabad Faqir Professor Iqbal Hassan, Hassan Khan, Allama Muhammad Nadeem, Muhammad Ali, Muhammad Amir, Muhammad Khalid, Muhammad Wasil, Muhammad Jamil, Muhammad Anwar, Muhammad Abid, brother Khair-ud-Din, Tufail Ahmad, Abdul Aslam, Muhammad Tariq, Haji Sahab, Rabnawaz ; then from Lines Area dear sons Abrar Ahmad, Muhammad Saeed Ahmad Siddiqui, Muhammad Yasin, Muhammad Sagheer, Muhammad Sultan, Muhammad Yasin, Muhammad Latif. From Al-Hadeed Town, I remembered Muhammad Rafiq, Syed Zafar Hassan, Muhammad Adil, Ghulam Yasin, dear son Zafar Iqbal, Muhammad Khalil, Ishaq Somoro Sahab and Shah Muhammad Yousaf. The faces of rest of the friends were also in front of the eyes and this humble person

earnestly prayed for all of them. I also remembered dear sons and friends from Punjab, Muhammad Zakria Farooq, Muhammad Fazal, Muhammad Muaz Ahmad, Qayyum, Zain-ul-Abdian, Muhammad Arshad his father, mother and other members of family. Besides this, Allah's Faqirini and ardent devotee of the Holy Prophet (Sallallahu alehi wasallam) Bushra Niazi, and the staff of the School particularly daughter Sadia overshadowed the trail of memory.

Then we descended from Al-Safa and moved towards Al-Marwa with normal steps. While moving we recited third Kalima, Istighfar and Darood Sharif till we reached the place called Melean. Green pillars have indicated this place. People have to rush quickly while crossing this area. The women do not rush hurriedly rather they walk with normal speed. About five or six steps before the first green beam, people start walking briskly and get slow after five or six step crossing the second beam. This is the Sunnah of the Holy Prophet (Sallallahu alehi wasallam). We covered the rest of the distance with normal steps, praising and glorifying Allah Almighty, doing Istighfar and sending Darood Sharif to the Holy Prophet (Sallallahu alehi wasallam) and reached the hill of Marwa. We ascended five to six steps up the hill and prayed to Allah Almighty fervently. At this time, I remembered dear son Zain-ul-Abadin very much and this humble person prayed for him and wished him blessings of Allah. In this way, we completed one circle and then descended the Marwa hillock and marched towards Safa by reciting different prayers. At the first green beam, we walked briskly and crossed the second green beam with the same speed. We reached Safa hillock by walking with normal pace. At this place again begged Allah's Forgiveness and sought His unbound Favour and Benediction. In this way, we completed seven rounds between Safa and Marwa. The seventh circle ended at Marwa. When we had finished Sai'i, again came back to Kaaba Sharif and offered two Rakat Nafal to thank Allah over successful completion of Umera. This humble person prayed to Gracious Allah Almighty that He may out of His Blessing call this destitute to His House again and again and do not let any of Faqir and his family visiting this august House.

Thanksgiving after Performing Umera

We offered Nafal to thank Allah over this favour (Umera) and then came out. We started searching a barbershop to have our heads shaved. Up till now, we had not exchanged our Dollars in to Riyals. Mashood Ahmad Niazi Sahab asked a friend for some Saudi Riyals who out of goodness handed to us four Riyals. The barber demanded ten Riyals. We told him that we have only four Riyals and both of us want to have our heads shaved off. Since our hair were a bit long so, we decided to have them cut equal to one-third length of finger that is permissible as Qasar. This barber took us to the footsteps of a washroom, sheared our hair and took four Riyals from us. Since Umera was over and we had come out of Ihram, we thanked Allah and embraced each other for this blessing of Allah. We exchanged greetings with each other and came back to our hotel. Here we took shower, put on sewed clothes and reached Kaaba again. First completed a Tawaf and then offered Nawafal at Maqam-e-Ibrahim. Later, we entered Hateem and offered Nawafal there. Hateem is an area enclosed by a round wall up to the height of a normal human being under Meezab-e-Rehmat. During the time of the Holy Prophet (Sallallahu alehi wasallam)

when Kaaba was rebuild, this part was left out of construction. Originally this is a part of Kaaba, that's why it is highly sacred place. Then we grappled with the wall of Kaaba under Meezab-e-Rehmat and prayed to Allah with full sincerity and devotion.

After Adhan (the prayer call), we offered Sunnah and sat waiting for congregational prayer. During this time we kept on looking at Kaaba Sharif. After Zehur prayer, we performed another Tawaf and offered Nawafal at Maqam-e-Ibrahim. Then, we went back to the hotel room. It became our daily routine to do Tawaf and offer Nawafal. After Isha prayer, we would drink Zam Zam and then go back to our hotel room. Before Fajr Prayer, we performed Tawaf and offered Nawafal at Maqam-e-Ibrahim. After Fajr prayer did another Tawaf and waited till the Sun rose enough so that, we could offer Nawafal at Maqam-e-Ibrahim. Today it was our plan to perform Umera. We went to the bus stop because we had to cross Miqat by leaving the boundary of Haram Makkah and again come back after wearing Ihram. After getting two Riyals tickets, we went to Masjid-e-Aisha and intended Umera on behalf of our Blessed Holy Prophet (Sallallahu alehi wasallam) said Talbeyah thrice and prayed to Allah. On our way back, we repeatedly said Talbeyah and Darood Sharif. In an about 20 -25 minutes the bus stopped in front of Umera Gate. We entered Haram saying Talbeyah. We stopped near the Black strap made on the floor of Kaaba, put the right corner of Ihram under the right armpit and put it on the left shoulder. Then intended Umera in the heart and stepped on the Black Strap and said Takbir,

We raised both the hands up like in prayer and then let them down. After this, we did Isthlam by pointing palms of both the hands towards the Black Stone and kissed them. After Isthlam began Tawaf. In the first three rounds we did Rumel. (Walking briskly with short paces) During Tawaf we recited Darood Sharif, Istighfar and third Kalima. When reached Rukan-e-Yemani, we rubbed it with both the hands without turning the chest towards Kaaba because this is Sunnah of the Holy Prophet (Sallallahu alehi wasallam). From this place onward, we started reciting and reached on the Black Strap, in front of the Black Stone and did Isthlam again. When Tawaf was over, we covered both the shoulders with Ihram by removing it from the right armpit and offered two Rakat Nafal Wajib at Maqam-e-Ibrahim. Then drank Zam Zam water and completed Sai'i between the Safa and Marwa. After finishing Saii, we came back to Khana Kaaba and offered two Rakat Nafal to thank Allah on the successful completion of another Umera. We found a barber and paid him ten Riyals for having our heads shaved. With this, we came out of Ihram, embraced and greeted each other on this favour of Allah. We came back to our hotel room, took shower and put on sewed clothes. After lunch, we came back to Khana Kaaba. Before offering Asar prayer completed another Tawaf. After salat, we went to get our travel cheques exchanged. We tried our best to have them exchanged but nobody was ready to accept them. In the end, we decided to stop this effort and reached our hotel room quite washed out. Again we came back to Kaaba Sharif for Maghrib prayer, then offered Salat Tasbeyah and performed Tawaf. After Isha prayer we performed another Tawaf and came back to our hotel room late at night.

Importance of Hajar-e-Aswad`

Allama Qastalani (may Allah bless his soul) writes that Hajar-e-Aswad is that Rukin (part) of Holy Kaaba which is near to the eastern gate. Now this is placed at the height of about two and half measures of hand. The distance between Hajar-e-Aswad and Maqam-e-Ibrahim is twenty-eight measures of hands. Hazrat Ibn-e-Abbas narrated (Jamaia Termidhi) that when this stone was descended from Heavens, it was whiter than milk but the sins of humans have made it black. Imam Termizi also validates this Hadith but there is one narrator Atta bin Saab in its authenticity that makes it a weak Tradition. But this Tradition is also present in Sahi ibn Khazima which makes it stronger. Allama Qastan says that human beings should be fearful of their sins because if their evil deeds can cause a stone turn black, then what would be the state of a heart blackened by sins. We should also take note that prophets touched this stone with their hands and resultantly, the blackness of this stone should have been removed. But Allah Almighty kept this blackness intact in order to warn the people to take lesson from it and avoid sins and displeasure of Allah.

Hazrat Abdullah bin Omar bin Aas (radiyallahu anhu) narrated that Hajar-e-Aswad and Maqam-e-Ibrahim are two of the gems of the Paradise. Allah Almighty has withheld their Noor (light). If He had not done so, they could have lighted East and West with their light. This Tradition is present in Masnad Ahmad, Jamiah Termizi and Sahi ibn Haban. In its authenticity there is a weak narrator Abu Yahah but the plurality of authorities makes it stronger. Allama Qastani explains the reality of withholding their light in terms of faith. Had Allah not withheld their light, faith in them would not have been in unseen because reward lies in belief in unseen not seen.

Evidence from Legal Doctors of Islam in Proof of Kissing Sacred Things

The legal doctors of Islam refer to the Holy Prophet (Sallallahu alehi wasallam) his blessed companions and Saleheen about the beginning of kissing Hajar-e-Aswad. Allama Badar-ud-Din Aaini writes that it is commendable to kiss sacred things, hands and feet of Saleheen (pious people) in order to get blessing. Hazrat Abu Hurariah (radiyallahu anhu) questioned Hazrat Hassan bin Ali that he may show him the part of body where the Holy Prophet (Sallallahu alehi wasallam) had kissed. Hazrat Abu Hurariah (radiyallahu anhu) kissed that place in order to get blessings of the Holy Prophet (Sallallahu alehi wasallam). Hazrat Sabit Banani did not use to let the hand of Hazrat Ans go unless he kissed it. He would say that this was the hand touched by the Holy Prophet (Sallallahu alehi wasallam). And Sheikh Zain-ud-Din said that Hafiz Abu Saeed ibn Alai told that he saw in an old book, written by ibn Nassar and other Mohaddasein, that when Imam Ahmad bin Hambal was asked about kissing the grave and the Member Sharif (podium) of the Holy Prophet, he said there was nothing wrong in doing that. Ibn Alai said, 'we showed that place to Sheikh Taqi-ud-Din ibn Tamia. On seeing that he was surprised and said to him: Imam Ahmad was a sage, how he could have written this.' Ahmad Alai replied that there was nothing to be surprised about. He narrated on the authority of Imam Ahmad that he drank that water in which the shirt of Imam Shafi had been washed. When he revered men of knowledge so much, then how much reverence he would have showed to the sacred tokens of the companions of the Holy Prophet (Sallallahu alehi wasallam) and what would have

been the state of his love and respect for the sacred things of the Holy Prophet (Sallallahu alehi wasallam).

Allama Aaini writes that Mohib Tibri said that kissing Hajar-e-Aswad and other sacred places are sufficient justification to kiss everything that can add to the reverence of Allah. If there is no evident injunction in the traditions of the Holy prophet (Sallallahu alehi wasallam) to justify reverence kissing of the sacred things, there is also no explicit prohibition. And my grand father Muhammad bin Abi Bakr narrates on the authority of Muhammad bin Abi Saif that some people used to kiss the copies of the Holy Quran and pages of Hadith Sharif wherever they saw them. They would also kiss the graves of Saleheen. And this is not beyond being real. (Commentary on Sahi Muslim vol.3 by Ghulam Rasool)

Ziarat of Sacred Places

On the third day, after Fajr prayer, we performed Tawaf of the Holy Kaaba and offered Nawafal. After this, we went to our hotel room because that day it was time to go on Ziarat. (to pay visit to sacred places) The buses were ready and at about 10 a.m. they started moving towards our destination. First of all we went to Jabl-e-Saur (mountain Saur) which is about six miles to the northeast. It took us about two hours to reach the sacred cave that is located at the top of Jabal Saur. The driver was in hurry, and after a brief stop over, the buses started moving. Due to this haste, we were deprived of Ziarat of this cave. Our next destination was Jabal-e-Rehmat that is situated in the centre of plain of Arafat. Along this mountain our beloved Holy Prophet (Sallallahu alehi wasallam) while riding his she camel delivered his famous last address. It is the same mountain Rehmat where the repentance of Hazrat Adam (عليه السلام) was granted. The last address of our beloved Holy Prophet (Sallallahu alehi wasallam) proved an harbinger to a new light after a long spell of darkness in the history of mankind. It's each and every word animates spiritually dead hearts. Those who accepted these words as their guiding principles became ever shining stars. The uncle of Abu Hurairah Rakashi narrated that he was holding the bridle of the she camel of the Holy Prophet (Sallallahu alehi wasallam) during the mid of days of Tashreeq. When the people were departing from him, he said:

"O, People! Do you know which month, day and city you are in?" The people replied, "in the day of Haram, in the city of Harm and the country of Harm." He said, "Verily, your blood, your property and your honour are sacred to you all, as this day, this month and this country. And this sanctity will last till you meet your Allah."

The Holy Prophet (Sallallahu alehi wasallam) further said:

"Listen to me, your life will be worth living. Beware! You do not commit oppression, Beware! Do not commit oppression, Beware! Do not commit oppression. Verily, taking property of any Muslim without his will is not Halal (permissible); that every blood, property and things of pride that existed in the days of ignorance, are trampled under my feet till the Final Day..... And no doubt, the first blood which is being forgiven is the blood of Rabia bin Harris bin Abdual Mutlab (radiyallahu anhu). He was nourished in Bani Saad and killed by Hazeel. Listen! All the usury transactions of the days of ignorance stand abrogated. And, Verily, the first interest which has been abolished is that of Abbas bin

Abdul Mutlab. For you is the original sum. Neither you oppress nor you will be oppressed. And Listen! Time has come back to the same state, the day when Allah Almighty created earth and heavens"

Then, he recited these verses:

"Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when created the heavens and the earth; of them four are sacred (ist, the 7th, 11th and the 12th), that is the right religion, so wrong not yourselves therein..."
(Al-Quran)

"Beware! Do not be like infidels after me, that some of you kill each other. Hark! Satan has become hopeless with those who offer prayers, but he will urge fight between you. And fear Allah in respect of women. They do not possess anything save their beings; and they have rights upon you and you have rights upon them. Your right on them is that they never let your bed trampled over by any other than you, and do not let anyone enter your house whom you don't like. If you fear their disobedience, counsel them and stop sharing beds with them; and beat them but not too hard. You should provide food and dress according to the demands of Shariah. You have taken them as trust from Allah and made their private parts lawful with the words of Allah. Beware! Whosoever owes trust, he ought to hand it over to the person who has reposed his trust with him."

Then the Holy Prophet (Sallallahu alehi wasallam) stretched his hands out and said:

"Have I preached the Message? Have I conveyed the Message? Those who are present here, convey this to those who are not here. Sometime those who have been given the news become more successful than those who listen."

Hameed the narrator said that Hassan told when he (the Holy Prophet (Sallallahu alehi wasallam)) reached at this word; by God the companions of the Holy Prophet (Sallallahu alehi wasallam) transmitted this Message to those nations who proved themselves more blessed.

It was a rare enjoyment offering Nawafal on uneven surface of Jabal-e-Rehmat. This humble person prayed to Allah with weeping eyes that He might accept our entreaties for the sake of His Beloved Holy Prophets from Adam (عليه السلام) to His Last Messenger Hazrat Muhammad (Sallallahu alehi wasallam). Before us, a group of Turkish people had also reached there. They were telling people, through a loud speaker, about the history of Jabal-e-Rehmat. Then they announced for Nawafal prayer and later prayed collectively with Darood-o-Salam.

From here the caravan left for Muzdalifah. This is adjacent to the plain of Arafat that has been indicated by a board. To the left side of plain of Arafat there is a Masjid (mosque) named Masjid-e-Numra. This mosque was built by Hazrat Ibrahim (عليه السلام)) At last the caravan reached in the plain of Mina which starts from Masjid-e-Kheef. This mosque has the honour of hosting Imamat by Kamleen (perfectly pious) and Arifeen (those who have an exclusive nearness to Allah). We did Ziarat of this mosque while sitting in the bus. Near to this mosque, there is first Jamrat (first pillar of Satan) which is situated between the two roads. All the friends started jeering and deriding when they looked at it. Some of them were mocking and scorning while others were showing fists to it. I was really pleased after looking at this helplessness of Satan there. How powerless was he

(Satan) there, who deceives and makes people disobey Allah throughout the world. But here all his trickery had failed. A few steps ahead, there was Jamrat-ul-Wusta (middle Satan) and at the end Jamrat-e-Aqubah (the big Satan). Here I would like to say something about these Jamrats. These are the names of three pillars that are erected in Mina. It is said, when on the command of Allah, Ibrahim Khali (عليه السلام) took his son Ismail (عليه السلام) to sacrifice him in the way of Allah, Satan whispered in the heart of Ibrahim (عليه السلام) at these three places. In order to disengage Satan he threw pebbles at him. In Arabic this is called Rajim. In the past, these pebbles were thrown to show contempt and disdain. Now in Shariah Muhammadi Rajim is used as a punishment for adulterer and adulteress. During Hajj and Umera this rite is observed by throwing stones at these pillars to show hatred against Satan, besides commemorating the Sunnah of Hazrat Ibrahim (عليه السلام). That's why Satan has been named as Rajeem (the one who has been pelted).

Showering of Faiz (benediction) in the Cave of Hira

On its way back to Kaaba, the caravan stopped on the roadside besides Jabal-e-Noor. We were told that sacred cave of Hira was on the top of this mountain. When the friends intended to go up there the driver did not consent. Some friends also got afraid after looking at the steep mountain. But we had already planned to climb up whether anyone accompanied us or not. By seeing our determination, some of friends also got off the bus, and the bus went away. All the friends took shower and performed ablution in a nearby mosque. We took one bottle of Coca-Cola each and started climbing the mountain. Jabal-e-Rehmat is about 2000 feet high. The cave of Hira is situated at the top of it where our beloved Holy Prophet (Sallallahu alehi wasallam) used to do Zikr and Muraqaba for many days. He would take water and fine barley flour with him, and stay there for many days doing Zikr and meditation. At last that blessed night of month of Ramzan came when first five verses of the Holy Quran were revealed to him. It took us about quarter to two hours to reach at the top. Since it was hot, it took a little longer to get there. After reaching at the top, we descended about twenty feet down on the other side and saw a cleft between the mountains, which allowed only one person to enter in to it. A few steps ahead, there was square-type place in front of that Cave Hira is located. The very first sight of the cave created a sensation in the body and a trail of thoughts started flowing; how sacred place it is, where the Holy body of the blessed Prophet has touched. What would have been the spectacle when Gabriel Amin descended down from the Heavens? This Cave Hira is still in the same state as it was in the time of our beloved Holy Prophet (Sallallahu alehi wasallam). The stone which our beloved Holy Prophet (Sallallahu alehi wasallam) used to put under his head is still lying there. The cave is spacious enough where one person can easily lay while the second person can offer Nafal.

Favours on Murid-e-Sadiq

God knows when we reached there, all the exhaustion disappeared completely as if we had not traveled at all. With the Will and Blessing of Allah, We kissed those sacred stones where the hands of our beloved Holy Prophet (Sallallahu alehi wasallam) had touched. This humble person laid down for a while by keeping head on those stones. It was exactly

the same place where our beloved Holy Prophet (Sallallahu alehi wasallam) used to take rest. We touched our eyes with those stones and rubbed our bodies on that place where the body of our beloved Holy Prophet (Sallallahu alehi wasallam) rested. Then, this humble person requested friends to do Muraqaba because it was the same place where our blessed Holy Prophet (Sallallahu alehi wasallam) used to do Muraqaba. I would like to add here that when the first revelation came, the Holy Prophet (Sallallahu alehi wasallam) was absorbed in Marafat of Allah. Sages of Deen Islam say that if any follower of the Holy Prophet (Sallallahu alehi wasallam) takes up this first Sunnah, Allah Almighty bestows on him His special blessings. Before sitting in Muraqaba, prayed first for the friends and then for myself. Within few minutes, there developed such an affinity with our beloved Holy Prophet (Sallallahu alehi wasallam) that severed all our connections with the world. It became very hard to come out of that state. Willy- nilly we had to stop Muraqaba because we had to do many other things. Friends were weeping and Naizi Sahab could not help saying, "today, the heart started saying Allah Allah very clearly; instead neck and other parts of the body have also started saying Allah Allah." This humble person prayed to Allah that He might bestow Niazi Sahab with His own Noor and Marafat. We offered our Zahur prayer after descending the mountain. We hired a taxi by paying fifteen Riyals and reached our hotel room. After taking bath we planned for Umera. We prayed Asar prayer in Khana Kaaba and went to Masjid-e-Aishya by bus. Since there is no prayer between Asar and Maghrib, we offered two Rakat Nafal and then intended Umera. We said Talbeyah thrice and started or Haram Sharif. We kept on saying Talbeyah and Darood Sharif while travelling in the bus. After entering Khana Kaaba first performed Tawaf, prayed at Multazim Sharif and then offered Nafal at Maqam-e-Ibrahim. After this drank Zam Zam water and hastened seven times between Safa and Marwa. Then we had our heads shaved and came back to our hotel room. We took bath and wore sewed clothes. After having meal, we came back to Kaaba Sharif. Before Isha prayer completed a Tawaf and then offered Isha prayer with Salat Tarawi because by that time the moon of month of Ramzan had been sighted. Here the Quran is recited slowly with many pauses during Salat Tarawi. In order to celebrate sighting of the moon of Ramzan, blasts are fired with cannons. While reciting the Holy Quran sometimes Imam Sahab takes such long pauses as if he has forgotten and waiting for help.

The articulation of Holy Quran by the Arab natives is very appealing. Despite long Tarawi prayer, one does not get tired rather one enjoys it. Bells in the hotel would ring at the time of early dawn for Sehri (early morning breakfast). After doing Sehri we would go to Khana Kaaba and offer Tahujjat Nawafal and then quickly complete one Tawaf before Fajr prayer. After finishing Tawaf, offered Nafal at Maqam-e-Ibrahim. After Fajr prayer completed another Tawaf and got busy in doing Zikr and Muraqaba till the sun rose because during this time prayer is not allowed. After the sunrise, offered Nafal at Maqam-e-Ibrahim and set for another Umera. Today this humble person was performing this Umera on the behalf of that sister whose earnest prayers had been the active spirit behind this holy sojourn to this Holy Land. This humble person was really ashamed to see his empty account of good deeds. I had never thought that one day I would be called to the House of Allah and Roza-e-Rasool (the tomb of the Holy Prophet (Sallallahu alehi

wasallam). We came to Masjid-e-Aisha, offered Nafal and intended Umera on behalf of sister Bushra Niazi. Before Zahur prayer completed Umera and came back to our hotel room. We took shower and changed the dress. Again we came back to Kaaba Sharif and performed Tawaf and sat down waiting for Salat Asar and did Ziarat of Holy Kaaba.

Fulfilling a Cherished Desire

This humble person had neither prayed at Multazim Sharif nor kissed Hajar-e-Aswad. The very thought that Allah Almighty knows whether life will have pleasure of visiting this House of Allah again disturbed me. Will this humble person not kiss Hajar-e-Aswad that is kissed by lakhs of companions of the Holy Prophet and millions of Aulia Allah? Will this humble person not have chance to kiss that gem of Paradise and pray at Multazim Sharif where our beloved Holy Prophet (Sallallahu alehi wasallam) rubbed his holy chest, cheeks and eyes and wept bitterly? Will this humble person not have chance to shed some tears at these places to repent his sins? These were the questions that were hunting my mind.

With this thought, suddenly the crowd started settling down and people sat in rows after completing Tawaf. Some others were made to sit by the police. This humble person asked Major (R) Niazi Sahab to go at Multazim Sharif as there was no one there. Both of us rushed towards our destination. First I kissed Hajar-e-Aswad and then embraced Multazim Sharif. Some people were holding the gate of Kaaba. By seeing this Niazi Sahab also rushed and embraced the gate of Kaaba. This humble person quickly pulled Niazi Sahab by holding his dress towards myself and said that this was the place where no invocation and prayer is turned down, as said by our beloved Holy Prophet .

Allah Almighty is so Forgiving and Beneficent that even the most sinful and tyrant are forgiven, then how can His pleasure seeker remains deprived of His favours. Here I ardently prayed for son Zain-ul-Abdin, Mauz Ahmad, Muhammad Fazal, Muhammad Arshad, Masood Illahi, Mahboob Illahi, daughter Sadia, Muhammad Salman, Samia and all sons of Karachi and their families and others. These are the places where human intellect can not encompass the extent of Divine Blessings and Benediction. One does not have to pause and think but prayers and invocations start pouring out automatically. This humble person also prayed to Allah, "O Allah! You know well, this humble creature of Yours has neither wisdom nor ability to practice what has been enjoined by You; neither sincerity nor knowledge and manners to beg and ask.. So, O Greatest of all! I beg all what Your Beloved Holy Prophet (Sallallahu alehi wasallam) and Aulia Ikram asked for." In the mean time Takbir (second call for congregational prayer) started. These were the rare moments, when besides this humble person and Niazi Sahab, there was no one except Allah. These are the moments when every sinful person wants to get his supplications granted by shedding tears in front of the Real Master. The heart was full of contentment and the soul was exceedingly pleased.

Then we stepped back and stood in the row and offered Zahur prayer. After the prayer completed a Tawaf and prayed at Multazim Sharif and then offered Nafal at Maqam-e-Ibrahim. After taking some rest, again we came in to the House of Allah, performed Tawaf, offered Nafal and then Salat Asar. After this, again we returned to our hotel room.

Departure from the House of Allah

When we came back to our hotel room, it was told that our stay was reduced from five to four nights, and in the rest of the days our stay would be in Madina Sharif. It was also told that we would not come back to Makkah Mukarama again. The next day, we were to leave after Zahur prayer. At the one hand heart was sad over the departure from the House of Allah and on the other spirit was restless for Roza-e-Rasool (Sallallahu alehi wasallam). On the following day, offered Salat Fajr, performed Tawaf and then after the sun rise went to Masjid-e-Aisha and put on Ihram. After wearing Ihram, intended Umera and started saying Talbeyah and reached Kaaba Sharif. First completed Tawaf, then offered Nawafal at Maqam-e-Ibrahim and did Saii between Safa and Marwa. After completing Saii we got our heads shaved off. At the completion of Umera, we embraced each other and thanked Allah with tears of happiness in the eyes. After putting on sewed clothes in the hotel room, again came back to Khana Kaaba, completed Tawaf and offered Nawafal at Maqam-e-Ibrahim. When we finished Sunnah of Salat of Zahur prayer we sat down waiting for congregational prayer.

In the meanwhile this humble person told Major (R) Niazi Sahab that if it rained, he must take shower under Meezab-e-Rehmat. Upon this, Major (R) Niazi Sahab replied that downpour in Makkah Mukarama was very little. This humble person expressed his wish that Allah Almighty might bestow this blessing and requested Niazi Sahab to have the same desire in his heart. And when Allah grants this favour, thank Him for His Benefaction. In the meantime, people stood up for congregational prayer of Zahur. After saying prayer we performed Tawaf and had a final look at Kaaba Sharif with tears in the eyes. Before leaving, requested the Sovereign of sovereigns:

"O my dear Allah! Whatever good deeds I have done here with Your Will; I present all of them in front of You. For Your Beloved Prophet's (Sallallahu alehi wasallam) sake, accept all of them and call us to Your House again and again."

Journey to the city of the Holy Prophet

Those were the final moments when we left the hotel room and got on the bus. This small caravan left for the beautiful city of our Holy Prophet (Sallallahu alehi wasallam). This journey afforded inexplicable pleasure in my life. Every approaching milestone was adding restlessness to heart. Inside the city, the driver stopped the bus at a place and started unnecessary delaying an already delayed bus. I told Niazi Sahab that these drivers do not drive unless they are bribed, otherwise they upset all the prayer times. He started driving bus after quite a while; even then the speed was not well enough. The bus stopped in front of a mosque for Asar prayer. All the passengers got down to offer prayer except the driver. Since congregational prayer had already finished, we arranged our own Jammah. While we were sitting in the mosque after prayer, an Arab came over to Imam Sahab and shook hands. Out of respect, first he kissed hands of Imam Sahab and then rubbed his eyes with his hands.

Once our beloved Holy Prophet (Sallallahu alehi wasallam) was on his way. A person, who was running, approached him. The Holy Prophet (Sallallahu alehi wasallam) asked about the cause of hurry. He replied that his camel had become mad and ran after

him. He was running to save himself. Upon this our beloved Holy Prophet (Sallallahu alehi wasallam) said, "you stay here, I will see what's wrong with it." The man replied, "my dear Holy Prophet (Sallallahu alehi wasallam) try to avoid this camel, it might harm you." The Holy Prophet (Sallallahu alehi wasallam) said, "it can not harm me, as I am the Prophet of Allah." In the meantime the camel approached and prostrated in front of our beloved Holy Prophet (Sallallahu alehi wasallam). On seeing this, the man said, "my beloved Holy Prophet (Sallallahu alehi wasallam) I am a human being and has more right to prostrate in front of you. Kindly, let me do it." The Holy Prophet (Sallallahu alehi wasallam) said that it was not becoming of a man to prostrate in front of another man. Had it been allowed, I would have commanded women to prostrate in front of their husbands." This man then said, "my beloved Holy Prophet (Sallallahu alehi wasallam) then let me kiss your sacred hands and feet." The Holy Prophet (Sallallahu alehi wasallam) granted his requested.

After Salat Asar the bus started moving towards its destination. We had hardly traveled some distance; the bus had to stop for Iftar (breaking Fast). The driver somehow understood that it was useless to expect anything from us, no matter he spoilt our prayers. He geared up the bus and the journey of five to six hours came to an end in nine hours. We entered Madina Sharif at about 11:00 o, clock at night. May all my life be sacrificed on my beloved Holy Prophet (Sallallahu alehi wasallam) and his Holy City. The glittering minarets of Masjid-e-Nabvi Sharif were visible from the distance. Soon the bus started rolling round Masjid-e-Nabvi Sharif and gradually got nearer and nearer. The heart was swaying in pleasure and eyes had stopped blinking to capture every second of the spectacle. The spirit was singing and the tongue was expressing inner emotions in these words:

*"O dweller of Madina! I always love and
think about you;
Sometime bless my abode with your presence.
O Hark! Self-sufficient and sovereign, the call
Of this supplicant;
Let my eyes have sight of your blissful and lovely
Countenance,
Sometimes bless my abode with your presence.
No supplicant turns away unfulfilled from your doorstep
So they say, I wish you made my luck,
O dweller of Madina! I always love and think about you,
Sometime bless us with your presence.
I have no claim to any virtue, but yearn for your
Kind attention;
O dweller of Madina! Let my wishes be fulfilled
Sometimes bless us with your presence,
I always love and think About you, O, dweller of Madina.
It has become hard to live in this world,
for God's sake hear what I say;
Call me at your doorstep*

*O, dweller of Madina, I always love and Think about you,
Sometimes bless us with your presence.
I recite Sura Muzzamil again and again, and remember your blanket;
O dweller of Madina! You have permeated through and through,
In my heart,
Sometime bless us with your presence.
O hear! For God's sake, I ever long for you;
I wish I could see you in my dream
O dweller of Madina! I always love and think
About you,
Sometime bless us with your presence.*

For your Kindness' Sake

After passing by Masjid Nabvi Sharif the bus stopped in front of a hotel. The luggage was unloaded and transported to the 6th floor, room no.218. After taking bath we offered Isha prayer with Salat Tarawi and went to bed. This humble person and Major (R) Niazi Sahab shared the same bedroom. It was not too late when we slept; an old pious man came (in dream) and said, "You had wished to have a bath under Meezab-e-Rehmat in Khana Kaaba." This humble person nodded, yes. The old man said, "let's go, I'll you have a bath there." This humble person requested for Major (R) Niazi Sahab to accompany me. The old man gladly accepted my request. Next moment, we found ourselves standing on the stairs of Khana Kaaba. It was raining very heavily, as if the sky had been overturned upside down. The water was flowing from Mezab-e-Rehmat like a running stream. People were performing Tawaf and there was no vacant place. This humble person held the hand of Niazi Sahab, and both of us flew towards the place where water from Mezab-e-Rehmat was pouring down. Both of us took shower and splashed water at each other in delight. Both of us fell down the bed in this state of indulgence. When we woke up, our bodies were wet; heart and soul were fragrant. We were feeling freshness like dewdrops on the petals of Rose flower.

After getting up we took bath, changed dress applied scent and then came back to Masjid-e-Nabvi Sharif. First, offered Nawafal Tahiya-tul-Masjid and then offered Nawafal Tahajjut. Later we kept on reciting Darood Sharif. After Adhan we offered Sunnat Salat Fajr and waited five to ten minutes for Fardh Prayer (congregational prayer). With the end of prayer, we sat in Muraqaba, so that people disperse and we could go to Roza-e-Rasool . After sometime, we came to Riaz-ul-Jannah; this is that part of Masjid Nabvi Sharif about which our beloved Holy Prophet (Sallallahu alehi wasallam) said, "the place between Mehrab (pulpit) of the mosque and the Hujra (dwelling place of the Holy Prophet)is Riaz-ul-Jinnah. On the Day of Judgement this piece of land will be part of Paradise." One could relish the peace and tranquility of Paradise by just sitting there, then what will it be like reciting the Holy Quran and offering Nawafal and doing Zikr Muraqaba at this place. The charm of this place is indescribable. All the pillars in this part have been painted white. In the middle of Masjid-e-Nabvi Sharif there is Mehrab where our beloved Holy Prophet (Sallallahu alehi wasallam) used to lead congregational prayers. Later Hazrat Abu

Bakr Siddique (radiyallahu anhu) covered this place by erecting a wall so that it might not be desecrated. He left only that part uncovered where our beloved Holy Prophet used to stand. Now when Imam leads congregational prayers, he puts his forehead during prostration, right at the same place where our beloved Prophet (Sallallahu alehi wasallam) used to stand. Anyhow we sat for sometime in Riaz-ul-Jannah and recited the Holy Quran. When the sun completely rose up, we offered Nawafal (optional prayers) and prayed humbly to Allah Almighty with bowed heads and started towards Roza-e-Rasool to pay Salat-o-Salam.

After sometime, we were to face that Habib Allah (friend of Allah) in front of whom his companions would not utter a single word. Whenever they came in his company, they took utmost care to observe decorum and propriety. In such state, they would not move even a single limb and the flying birds would take them as chopped trunks or mounds of dust. It was by no means an ordinary thing to be in face to face with such sacred and respected Holy Prophet (Sallallahu alehi wasallam) .At last, we reached in front of Roza Sharif while reciting these:

***"You may be at peace, O Watchman,
Let me kiss the Wire netting of Rodha,
I want to see the spectacle of God,
Let me kiss the Wire netting of Rodha.
Under the shade of this green Tomb;
We have seen the names of Rasools (prophets),
Hence, bow here all the realms;
Neither it be Tur nor Heaven High,
But, God manifests Himself here all the time;
It's here that friend of Allah lives,
Let me kiss the Wire netting of Rodha.***

Here the guards are Arabs and Arabic is their language. This is in fact a great affinity that my beloved Holy Prophet (Sallallahu alehi wasallam) was also an Arab and Arabic was his language. That's why, we entreated them humbly not to jostle us around because Allah's Beloved Prophet (Sallallahu alehi wasallam) is our last and the dearest asset.

When the wire netting started, there were two round holes with half diameter of 5-6 inches. After them, there was a big hole In front of which lies the blessed face of our beloved Holy Prophet (Sallallahu alehi wasallam) and he is reposing blissfully there. With broken heart and weeping eyes, we passed by these holes slowly and offered Darood-o-Salam. The heart was thumping so loudly as if it would leap out. It lamented and bemoaned and wanted to lay its eyes across the wire netting where the feet of our beloved Holy Prophet (Sallallahu alehi wasallam) touched. And when eyes find their destination, they rest forever never to return to mortal consciousness. But perceiving our value, we moved a little back with shamefaced. There was nothing comparable between Beloved Prophet of Allah and the existence of this sinful being. With shameful eyes, returned back a little and said,

"My beloved Holy Prophet (Sallallahu alehi wasallam), if a thorn pricks the feet of your Ummati (follower), you feel the pain of it in your Roza Athar (Holy Tomb). How

much pain would be ailing you when we ensnare ourselves in the mire of sins and do immense loss of ourselves?

Our beloved Holy Prophet (Sallallahu alehi wasallam) we have come here so that, we have our sins forgiven by your beloved Allah by your intercession, as Allah Himself says in the Holy Quran: “ if they had been unjust to themselves, and had come to you (O Muhammad (Sallallahu alehi wasallam) and begged Allah's forgiveness for them; indeed they would have found Allah All-Forgiving, the Most Merciful.”

After this big hole, there were two more holes. In front of the first lies the holy face of Hazrat Abdullah bin Quhafa Sadiq-e-Akbar, and in front of the second hole lies the face of Hazrat Umar bin Khattab Farooq-e-Azam (radiyallahu anhu) .After paying homage and Salam to these two holy persons we went out.

Nobility of Masjid-e-Quba

We left Masjid Nabvi Sharif through Bab-e-Gebriel, took our shoes and went out in search of Masjid-e-Quba. Major (R) Niazi Sahab had the idea of its location because a year ago, he had had the blessing of Hajj and visit of Masjid Quba. At last by asking people, we got on the road leading to Masjid Quba. In order to go to Masjid Quba one has to take the road on the right side of Masjid Nabvi Sharif and cross it under a bridge. This road directly goes to Masjid Quba. This mosque is about three miles from Masjid Nabvi Sharif. We reached there in about twenty- five minutes with normal steps. Allah Almighty says about this masjid in the Holy Quran:

"Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein. In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure."
(9: 108)

This was the first mosque built by our beloved Holy Prophet (Sallallahu alehi wasallam) in Madina. He himself took part in its construction. When the Holy Prophet (Sallallahu alehi wasallam) migrated to Madina, he stayed four days in this mosque. This tradition is written on the Mehrab (arch) of this Masjid:

" Whosoever offers two Rakat Nafal in Masjid-e-Quba, he will be rewarded equivalent to performing Umera."

With the blessing of Allah during our stay in Madina Sharif, daily after offering Nawafal in Riaz-ul-Jannah and Darood-o-Salam at Roza Sharif, we would go to Masjid-e-Quba on foot. Often Major Niazi Sahab would invite people so that they could also gather this blessing. We would spend two to two and half hours in Masjid Quba and offer Nawafal so that every one got the reward of Umera. First of all, I offered two Rakat Nawafal for the Holy Prophet (Sallallahu alehi wasallam) , two Rakat Nawafal for all other prophets of Allah, two Rakat for the companions of the Holy Prophet (Sallallahu alehi wasallam) , two Rakat for Hazrat Abu Bakr Siddique (radiyallahu anhu) , two Rakat for Aulia Allah, two Rakat for my own Murshid Karim Qibla Sohna Sian Noorullah, two Rakat for all the Fuqura and two Nawafal for those Fuqura who always remain close to the heart, two Rakat for the parents of Fuqura and then two Rakat for my own family and parents. After this, two Rakat for those whose love and prayers became the cause of this Umera, and at

the end this humble person would offer two Rakat for himself. Before Zahur prayer, we would come back.

Nobility of Masjid-e-Nabvi Sharif

Once the Holy Prophet (Sallallahu alehi wasallam) said, " A time will come when the whole of my city will turn into Masjid Nabvi" With the blessing of Allah , Madina Munawara of the Holy Prophet's time has been changed into Masjid-e-Nabvi where lakhs of people can offer prayer at one time. This mosque has been made air-conditioned completely.

In Masjid Nabvi Sharif there are such blissful places, the sight of theirs simply hightens the spirits. There are seven pillars in Masjid Sharif which have a deep connection with the Holy Prophet (Sallallahu alehi wasallam) and Umm-ul-Momineen Hazrat Aisha . Some of the pillars are described here.

1- The pillar besides Mehrab-e-Nabvi is called Satoon-e-Hanana. There was shopped trunk of a date-palm tree against which our beloved Holy Prophet (Sallallahu alehi wasallam) used to lean while delivering his Khutba (sermon). When his pulpit was made, he started addressing while sitting on that raised platform. This dry trunk of date tree started weeping bitterly like a child. Our blessed Holy prophet put his hand on it and this stopped wailing. The Holy Prophet (Sallallahu alehi wasallam) said to this tree trunk that if it wanted he would pray and Allah Almighty would make it green and bear fruit. Upon this the trunk requested the Holy Prophet (Sallallahu alehi wasallam) that he should pray that Allah Almighty might take it to Paradise, where there would be your abode and you eat my fruit there. Our blessed Holy Prophet (Sallallahu alehi wasallam) prayed for it and asked his companions to bury it as a Muslim is buried in the earth. On the Day of Judgement, Allah Almighty would take it to Paradise beside him.

2- In front of Mehrab-e-Nabvi towards Roza-e-Rasool, there is a pillar called Satoon-e-Aisha

About this pillar our blessed Holy Prophet (Sallallahu alehi wasallam) said, "there is such a place in my mosque, if people come to know the reward for praying in it, they will do a lot to get their turn." Hazrat Aisha (radiyallahu anha) pointed out that place. To mark this place a pillar has been erected on her name.

3- The pillar between Satoon-e-Aisha and Rodha-e-Rasool (Sallallahu alehi wasallam) is called Abu Lababa Al-Manzar (radiyallahu anhu) . A name tag has been displayed on it. The history of this pillar is as follow.

Once Abu Lababa bin Al- Manzar (radiyallahu anhu) a companion of the Holy Prophet held a secret of the court of the emperor of Madina Sharif (the Holy Prophet (Sallallahu alehi wasallam)). When the Holy Prophet (Sallallahu alehi wasallam) laid the siege of tribe Banu Kareenta. They sent a message to the Holy Prophet (Sallallahu alehi wasallam) that he should send Abu Lababa towards them so that, they could consult him. Some of Abu Lababa's close relatives and his property were still confined in that fortress. The Holy Prophet (Sallallahu alehi wasallam) sent Abu Lababa (radiyallahu anhu) so that after consultation, Banu Bakr either accept Islam or open the gates of the fortress. Before this the Holy Prophet (Sallallahu alehi wasallam) had already told Abu Lababa (radiyallahu

anhu) about the fate of this tribe. Since they were enemy of Allah and the Holy Prophet , nothing less than death would be their penalty. When the people of Banu Kareeta consulted Abu Lababa (radiyallahu anhu) about the choice given to them by the Holy Prophet (Sallallahu alehi wasallam) Abu Lababa (radiyallahu anhu) out of greed for property and consideration for his near kin, told them that the Holy Prophet (Sallallahu alehi wasallam) had decided death penalty for them. As the secret was leaked out, Hazrat Gebriel taking message of Allah came to the court of Prophethood and revealed these words of Allah:

"O, you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (trust), and all the duties that Allah has ordained for you: And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward." (8:27,28).

When the secret was out, Abu Lababa (radiyallahu anhu) realized his irresponsibility and became restless and wept over his great sin. He had himself tied to one of the pillars of Masjid Nabvi Sharif and swore that he would not eat and drink unless his repentance is granted and Rasool Allah himself released him. Six days and six nights passed in this state. His wife would untie him for Salat or other basic human needs and then tie him again. His eyesight weakened because of severity of hunger and thirst. On the seventh night, the Holy Prophet (Sallallahu alehi wasallam) was in the room of Umm-ul-Momineen Hazrat Umm-e- Salma (radiyallahu anha). At the time of dawn, the Holy Prophet (Sallallahu alehi wasallam) smiled. Umm-e-Salma asked the Holy Prophet (Sallallahu alehi wasallam) about the cause of his smile. The Holy Prophet (Sallallahu alehi wasallam) said that the repentance of Abu Lababa was granted and this verse of the Holy Quran revealed:

" O you who believe! If you obey and fear Allah, He will grant you Furqan (a criterion to judge between right and wrong) and will expiate for your sins and forgive you, and Allah is the owner of the Great Bounty." (8:29)

On hearing this, Bibi Umm-e-Salma (radiyallahu anha) became very happy and wished if the Holy Prophet (Sallallahu alehi wasallam) allowed, she could give Abu Lababa this Glad tidings. The Holy Prophet (Sallallahu alehi wasallam) gave his consent. Umm-e-Salma said in a loud voice while standing at the gate, *"O Abu Lababa Congratulation! Allah Almighty has accepted your repentance."* When the people of Madina Munnawara heard this, they started running towards Masjid-e-Nabvi Sharif. When they tried to untie Abu Lababa (radiyallahu anhu), he warned the people and said, *"don't untie me! By Allah, unless the Holy Prophet (Sallallahu alehi wasallam) himself loosened my ropes with his sacred hands, my heart will not be at peace."* He remained tied till the following morning, the Holy Prophet (Sallallahu alehi wasallam) came to Masjid Nabvi Sharif and untied Abu Lababa with his own gracious smile.

4- Behind Satoon-e-Abu Lababa, there is Satoon-e-Ali Al-Murtaza. At this place Hazrat Ali (radiyallahu anhu) used to offer his prayers. Behind Satoon-e- Ali, there is Satoon-e-

Wafood (envoys). At this place, our beloved Holy Prophet (Sallallahu alehi wasallam) used to meet the envoys coming from outside.

On the right of Mehrab-e-Nabvi, there is a Mumber Sharif (raised platform) which is about 12 feet high and painted in green colour. When we leave Roza Mubarak, after offering Darood-o-Salam, the first gate that allows entrance to Masjid-e-Nabvi Sharif is Bab-e-Gebriel (عليه السلام). This is the gate through which Hazrat Gabriel (عليه السلام) used to enter with revelations from Allah Almighty. When we enter Bab-e-Gebriel, to the left there is house of Khatoon-e-Jannat (woman of Paradise) Hazrat Fatima-tu-Zuhra (radiyallahu anha). Its outer portion is Mehrab-e-Tahajjut, where our Blessed Holy Prophet (Sallallahu alehi wasallam) used to offer his Tahajjut prayer. There is also the Platform of Ashab-e-Suffah. This Platform is about two feet high and is surrounded by a brass fence. Normally people do not let any room vacant here that's why, it is difficult to find a place to offer Nawafal here. But with the blessing of Allah and kind attention of the Holy Prophet (Sallallahu alehi wasallam), we also offered Nawafal here and prayed for every Faqir and at the end for my ownself. This is the place where the companions of the Holy Prophet (Sallallahu alehi wasallam) used to live, who had no homes of their own. They had been ousted from their houses because of accepting faith and the Holy Prophet as the Last Messenger of Allah. They are named as Ahal-e-Suffah (those who live on a platform). They used to get education from the Holy Prophet (Sallallahu alehi wasallam) and would often go to different places to preach Islam. They would live in the company of the Holy Prophet (Sallallahu alehi wasallam) for their self purification. The state of their poverty was such that they could hardly afford one sheet of cloth that was so insufficient that during prostration they had to hold it lest it should fall down and open the hidden parts of the body.

On the second day, we reached Riaz-ul-Jinnah and recited Darood Sharif because our Holy Prophet (Sallallahu alehi wasallam) said, "whenever someone recites Darood Sharif near my Roza Sharif (grave), I myself listen it." After sun rise, we offered Nawafal and went over to that line of Faqirs standing with bowed heads moving slowly towards Rodha-e-Rasool (Sallallahu alehi wasallam). Since the guards do not allow standing in front of wire netting, so this humbles person and Major (R) Niazi Sahab stood a little away from the wire netting. First we offered Darood-o-Salam then Nahat Sharif. After that conveyed Salam of those Fuqura and friends who had specially asked to do so on their behalf. I also conveyed Salam on behalf of Zafar Iqbal and Zikrya Farooq because of their insistence.

The Best Way to Offer Darood-o-Salam

There was a naïve and simple villager standing in front of me. He raised his both hands and started praying in front of Roza-e-Rasool (Sallallahu alehi wasallam). A sheikh, who was standing nearby rebuked him not to face Roza Mubarak while praying, rather face Qibla. It should be remembered that if one faces Qibla in front of Roza Mubarak, the back turns towards our Blessed Holy Prophet (Sallallahu alehi wasallam) which is irreverence of highest degree. Upon this that man, out of fear, turned his face towards Qibla Sharif and his back towards the Holy Prophet (Sallallahu alehi wasallam). An old man, with white beard, was standing there. He told the villager that this Sheikh was not aware what was

respect and reverence. He said, "our Holy Prophet (Sallallahu alehi wasallam) is the Kaaba of Kaaba, you turn your face towards the Holy Prophet (Sallallahu alehi wasallam) and pray." The simple man said, "that's very well" and turned his face towards Roza Mubarak. When the Sheikh again looked at him, he scolded him even harder and said, "turn your face towards Qibla!" This simple man again turned his face towards Qibla and back towards the Holy Prophet (Sallallahu alehi wasallam). The old man standing there again advised him to turn his face towards Roza Sharif. Upon this the poor man got upset and grumbled, "one says turn your face there, the other says turn here; I don't know where to turn to. I would rather leave this place."

In front of Roza Sharif (grave of the Holy Prophet (Sallallahu alehi wasallam)) the best way is to stand a little away from the wire netting and send Darood-o-Salam, recite Nahat Sharif, and if someone wants to pray, then do it with eyes and in heart instead of raising hands. At any other place, one can raise one's hands. It is absolutely improper and indecent to embroil with these people because the slightest impropriety can be very destructive.

A Letter: An Expression of Ishq-e-Rasool (love of the Holy Prophet (Sallallahu alehi wasallam))

Before our departure from Karachi, this humble person received a letter from Allah's Faqirni and sister of this humble person Bushra Niazi that was written at 2 o' clock at night. It was requested that I should present this message and Darood-o-Salam at Roza-e-Rasool (Sallallahu alehi wasallam). When I read the letter, its every word seemed appealing to the innermost recesses of the heart because,

"The prayer that comes out of deep core of heart,
It does not bear feathers, yet it can fly."

This humble person thought that if he could not present this letter the way it was written, it would be injustice. So this humble person put it in his pocket and intended that I would read it in front of Roza Mubarak. Here follows the letter:

31st, January 1993 2 O' Clock at night.

**To my Beloved Holy Prophet (pbuh) through my Murshid-e-Kamil
Professor Allama Professor Muhammad Maqsood Illahi Sahab Naqshbandi.**

**When you go to Madina,
Convey my message,
Pay my homage;
Carry my Salam,
Say to my master,
I am a maid of yours,
I am a slave of yours;
My love only craves for you;
My aspirations are nothing, but you,**

My ease and comfort are nothing but you
All my praises are for you.
O Prophet (pbuh) you are my interceder!
Be kind to me, make me one of your own.
Although I am a sinful;
Though I am in the wrong,
Naïve I am, ignorant I am,
Sinner I am, yet for the sake of yourself and your Almighty God,
Be kind to me and humane,
make me one of your own,
show me the Right Path;
let my boat get across.
I long for you, O Prophet (pbuh) !
I adore you, O Prophet (pbuh) !
There is nothing to be liked in me
Yet I claim, a human of that Creator,
Who is God of you and me.
O Prophet (pbuh) you are my everything!
I long for my head be at your doorstep.
Be there feet of yours, and I kiss and speck,
O I break my head at your step, O, I long!
For Allah's sake, be kind, make me one of your own.
Sinful I am, though I bemoan transgression,
Yet I crave for your intercession,
I need your solicitation, indeed firmness
An eye of kindness from the Bliss of both the worlds.
Distressed I am like a fish out of Adam's ale,
Parched and withered, satiate my thirst;
Give me a look of affection and get me ashore.
Sinful I am, weak and frail,
I need your help
I need your pleasure,
I want your love;
For God's sake don't let me be hapless.
You are the pride I own
You are the consciousness, I live with...
My aspiration is nothing, but you,
My consolation lies in nothing, but you,
You are my eagerness
Though I am sinful,
Yet I am hopeful.
O Prophet (pbuh) you are the master of both the worlds!
This is the caravan that you herald.

Let my boat get ashore,
Make me one of yours;
You are my goal O Prophet (pbuh) ,
You are my aspiration O Prophet (pbuh) ,
You are the peace of my heart and soul O Prophet (pbuh) .

People from every part of world were presenting their requests before the king of both the worlds. This humble person first offered Darud-o-Salam and then started reading the token of love given by sister Bushra Niazi. I repeated every verse in such a way that first I read it for the writer and then for myself. I had hardly read few verses when tears started rolling down the eyes. This humble person left the boat in the sea of these tears and started rowing it with the oars of these lovelorn verses to reach the feet of our blessed Holy Prophet. Then Allah Almighty, out of His Grace and Mercy, reduced the limits, lightning were glittering all around and the body was experiencing exceptional soothing enjoyment. Hardly had I finished half of the letter when the glad tiding of its acceptance was granted. Neither the body was at ease nor the soul was at rest. There was restlessness and a state of ecstasy, but it was the place of high-esteem and any disrespect and impropriety could have been destructive. Allah Almighty in His Holy Book says about the sanctity of this place:

*"O you who believe! Raise not your voices above the voice of the Prophet
, nor speak aloud to him in talk as you speak aloud to one another, lest
your deeds should be rendered fruitless while you perceive not." (49:2)*

He is an Absolute Being and His Blessing is Unlimited. It was perhaps mid-night of 27th or 28th Feb. 1993 when I saw in Muraqaba, here I try to express:

I was half-asleep, half awake,
Half lost, half weeping
I was there, and there was Rodha-e-Rasool
There was a cry and a wail.
None knows what happened: I saw a strange sight,
There was my master (pbuh) and I;
The sky was drenched in Noor all,
There were no feet, but Noor and Noor.
I was there and Allah! Allah! Allah!
How could have I adorned the clay,
It was an embellished Noor,
What should I say, how I felt.
There was a cry, and tears like a stream,
There was a cry, and a call,
There were two feet, an incarnation of Noor,
No bone, no joint, nothing but Noor.

Acknowledgement of Acceptance of Salat-o-Salam

With wet eyes and quivering body, we came out of Roza Mubarak. This humble person told Niazi Sahab that with the Grace of Allah, when I presented letter to the Beloved Holy Prophet (Sallallahu alehi wasallam) glad tiding of its acceptance was given from Roza Rasool. Upon this Niazi Sahab became glad and tears of thankfulness started pouring down from his eyes.

The letter written by Sister Bushra Niazi did the confirmation of this acceptance. She had Ziarat of the Holy Prophet (Sallallahu alehi wasallam) in Muraqaba and the Holy Prophet (Sallallahu alehi wasallam) gave her the good news of acceptance of Salam. The contents of the letter are as follows:

My dear brother and Murshid Kamil

Aslam-o-Alakum,

All the praises are for the Master of this universe Who is Unique in His Own Being. My heart yearns for a call, a call where each and every speck of this world becomes my co-partner in this longing. There is a cry all around; our Lord and our Creator all the praises are for You alone. These are the days of blessings. His Bounty knows no bound. I have always asked for His Benefaction. He is an Absolute and Supreme. He never lets His sinful beings go despair.

Limitless Darood-o-Salam to our Beloved Holy Prophet (pbuh) who is an embodiment of Noor and affection. You conveyed my message and I got the reply. These are the days of month of Ramzan and their treasures are immense. May Allah Almighty bestow on you His countless Blessings. May our Eternal Benefactor give you His exclusive nearness and grant you powers where you make a Truth seeker tread Maqam-e-Shariat, Tareeqat, Haqeeqat and Marafat with a blink of an eye till he identifies himself with the Truth. (Amin)

The next day, I felt that there were many people along with me in my prayer. They were offering their prayer in a bit loud voice. It was such a delightful praise that my own prayer became a joyful experience. May Allah Almighty continue His Boon on me. I am His sinful being, but His Forgiveness is infinite. I request you to pray for me that Allah Almighty, for the sake of His Beloved Holy Prophet (pbuh), abide His favours and my prayer could answer His call.--- Amin

It was 2nd March, 8th Ramazan Mubarak at about quarter to three at night, I was sitting in Muraqaba when I had the Ziarat of Rasool Allah (pbuh) but I could hear the voice only. He opened the door and placed three open-mouthed wooden pails of water inside the house. He said something but to my bad luck, perhaps it was alarm or some other disturbance, I could not hear him properly. I was not able to see anything exactly, instead felt that the Holy Prophet (pbuh) had arrived. How sweet is Zikr-e-Allah! No doubt, it cleanses the heart; when it stops, anxiety overrides the peaceful heart. When I rinse it with tears of repentance, it again starts. Time seems to have shortened. I never feel satiated with Zikr, and feel as if night has reduced a lot. May Allah be kind to me and I never lose sight of His remembrance, even for a moment. May He continue His favours.

My Murshid Karim, I don't know how I have written this letter. May Allah Almighty forgive me for any shortcoming in it. -- Amin. These days, I have also the feelings that my

Murshid Karim might not be annoyed with me. If I have committed any mistake unknowingly, I humbly ask for forgiveness. Your annoyance will be a living death for me. May Allah keep you under His Eternal Bliss. Amin.

What should I tell you about me. I have never wanted anyone to know and share what I feel. I desperately need your kind attention, affection and instructive letters. I am full of human weaknesses and need your prayers and guidance.

May Allah forgive my all the mistakes; with every passing moment, I grieve at the impending departure of month of Ramazan. I wish this would last the whole year.

A lot of Asalam-o-Alakum on my behalf.

Hoping lots of prayers,

*Your sister,
Bushra Niazi.*

Blessed Mountains

This humble person and Major(R) Niazi Sahab entered Masjid Nabvi Sharif through Bab-e-Gebriel and prayed while standing at the house of Bibi Fatima (radiyallahu anha) at her Mehrab-e-Tahajjut. After this, we moved towards jannat-ul-Baqi (a graveyard) which is opened after Fajr prayer and closed at about 10, o, clock.

After getting inside, at a little distance to the right of the track inside one foot high mound, there is the holy grave (Mizar) of Hazrat Imam Jaffar Sadiq (radiyallahu anhu). Inside the same compound, there are graves of Hazrat Bibi Fatima, Khatoon-e-Jannat (woman of Paradise) and Hazrat Imam Hassan (radiyallahu anhu). In the second plot, there are seven graves in a row. These are the graves of the blessed wives of the Holy Prophet (Sallallahu alehi wasallam). Since exact identification is not done, a small stone has been placed on each of the grave. That's why it is not possible to identify graves separately.

To the left along the wall, there is Mizar of aunt (paternal) of our blessed Holy Prophet. If there is no one who can tell, it is very difficult to know who these Mizars are of. Similarly if we walk on the same track, it turns to the left. At this corner, there is Mizar of Hazrat Imam Malik (radiyallahu anhu). He used to love our beloved Holy Prophet so much that he intended to go on Hajj many times but delayed lest he should die outside Madina Munnawara. At last, he had Ziarat of blessed Holy Prophet (Sallallahu alehi wasallam) and the later said to him, " O, Malik! You go on Hajj, I give you guarantee that you will die in my city." Next to it, there is Mizar of the son of our beloved Holy Prophet. A little ahead, there are Mizars of Hazrat Usman Ghani (radiyallahu anhu) and Bibi Haleema Sadia (radiyallahu anha). We offered Fatiah (prayer) at every Mizar and asked for Allah's Mercy and Forgiveness for the sake of these blessed people. When we finished this we went to Masjid Quba and offered Nawafal about two to two and half-hours, and prayed to the core of my heart. In our way back, we offered two Rakat Nafal in Masjid Juma. It was the first mosque where our beloved Prophet (Sallallahu alehi wasallam) offered his first Juma prayer. This mosque is at the distance of about one furlong from the city on way to Masjid-e-Quba.

Hospitality of people of Madina

We came back to our hotel room, took bath and changed our clothes. After applying perfume we went back to Masjid Nabvi Sharif and offered Zahur prayer. After the prayer, we again came back to our hotel room. In our way back, we passed through the bazaar. Major Sahab checked all the things in the shops, and at the same time compared the prices of the things that he wanted to buy. In this way, within a few days, all the shopkeepers started recognizing us well. Whenever we would go to Bazaar, everybody would call us a pair of cranes who check many things but buy a few.

We reached Masjid Nabvi Sharif for Salat Asar. After the prayer we recited the Holy Quran. Since both of us old men had not brought our spectacles, we had a lot of trouble during Talawat-e Quran. (Recitation of the Holy Quran)

The scene of Iftar (Fast breaking) in Masjid Nabvi Sharif is very pleasing. Soon after Salat Asar, 'Dastarkhawans' (sheets of cloth or plastic on which food is arranged and served) are spread in the whole mosque and people do their best to flatter people in inviting to their 'Destarkhawan'. Some people bring their children with them who grapple with people and invite them to their 'Destarkhawan'. These innocent children of my beloved Holy Prophet's city become successful in their effort because it gets very hard to say 'no' to them. At every 'Dasterkhawan' besides dates, the favorite food of our Holy Prophet (Sallallahu alehi wasallam), yogurt, Nan (bread), Luddo and traditional tea were also offered. Major Niazi Sahab liked this tea very much, that's why often he would ask for it twice. After offering Isha prayer, we came back to the hotel and had some rest. After having Sehri, we came back to Masjid Nabvi Sharif and offered Fajr prayer. Later, we offered Nawafal in Riaz-ul-Jannah and then near Satoon-e-Abu Lubaba and laid bare all the pains and afflictions of the heart in front of Allah. Then we moved to the doorstep of Imam-ul-Ummibia (leader of the prophets); the love of every heart, Rehmat-ul-Alamieen (Sallallahu alehi wasallam). Within few days, we had understood how to send Darood-o-Salam with full concentration without squabbling with anyone.

Having the same in mind, this humble person and Major (R) Niazi Sahab would walk along people, and as the wire netting of Roza Mubarak got near, we would get to other side and stand behind, right in front of Roza Sharif. We laid bare our longings and feelings before our beloved Holy Prophet (Sallallahu alehi wasallam).

Today also first sent Darood-o-Salam, recited few Nahats (verses in praise of the Holy Prophet (Sallallahu alehi wasallam) and then read the same letter which was read before and granted acceptance by the Holy Prophet (Sallallahu alehi wasallam). I kept on reading the letter, and tears were rolling down the eyes as if they had ever waited to this day. When the soul became light, I sent Darood-o-Salam to my beloved Holy Prophet (Sallallahu alehi wasallam) and then moved a little ahead and said Salam to the Roza Mubarak of Hazrat Abu Bakr Siddique (radiyallahu anhu) and Hazrat Umar Farooq (radiyallahu anhu) and came out.

In Search of the Footsteps

Today, it was the day of Ziarats (visiting the holy monuments) so, we came to the hotel room, had a bath and changed the clothes. The buses arrived at about 10 o'clock. It took some time to get on the buses. This caravan first went to Masjid Quba. Like other days, we

immediately started offering Nawafal so that we could earn the reward of performing Umera. Allah knows whether we would have chance to come again. Thinking this, we made a good use of the opportunity. From there, we went to Jabal-e-Oudh (mountain of Oudh). Just near the mountain, there are Mizars (graves) of martyrs of Battle of Oudh. The Mizar Mubarak of Hazrat Amir Hamza (radiyallahu anhu) is also there. We recited Fatiah and sought Allah's blessings and forgiveness for the sake of these holy beings. Jabal-e-Oudh is also a mountain of its own grandeur. Our beloved Holy Prophet (Sallallahu alehi wasallam) said, "*Oudh loves me, and I love the mountain Oudh. When I leave Madina and go out, the Jabal Oudh weeps in my absence.*" When I remembered this Hadith, I humbly requested, ' my beloved Holy Prophet (Sallallahu alehi wasallam) today these Faqirs are standing in the centre of the mountain that you loved; for the sake of that love have a kind attention on these sinners.'

There is a small mountain on the other side of the road. It is just in front of Mizar of Hazrat Amir Hamza (radiyallahu anhu). It is the same mountain on which our beloved Holy Prophet (Sallallahu alehi wasallam) had mounted three men with bows and arrows and had said, "*Unless I command, you should not descend down the mountain.*" But the companions of the Holy Prophet (Sallallahu alehi wasallam) came down and started collecting Ghanima (war booty). In the meantime Khalid bin Walid, who had not embraced Islam yet, turned around the mountain and attacked the Muslim army. In this attack seventy companions of the Holy Prophet embraced Shahadat (martyrdom) and the holy teeth of our blessed Holy Prophet (Sallallahu alehi wasallam) were also martyred. When we saw people climbing up, this humble person along with Major Sahab went up the mountain. The reason was simple to follow, why shouldn't we go there where feet of such holy and grand personalities had touched: we thought.

From here, we went to Masjid Qiblatah. It is the mosque where our beloved Holy Prophet (Sallallahu alehi wasallam) was offering prayer when an order was revealed to change the direction of Qibla. Immediately while praying, our blessed Holy Prophet turned his face from Bait-ul-Muqadas to Khana Kaaba. We also offered two Rakat Nafal and returned to our bus and sat in it. But some friends got late and the driver was getting annoyed. Somehow, all the friends arrived and the bus started for its next destination. When the bus was passing by a mountain, Colonel Muhammad Rafiq asked the driver, " which mountain is this?" The driver replied tauntingly that these are all mountains and started smiling himself. Then we reached the place where Battle of Khandaq was fought. This is situated in the middle of Jabal Sallah. Six mosques have been built here in a row. At the top is Masjid-e-Fateh, where our beloved Holy Prophet (Sallallahu alehi wasallam) prayed for three days consecutively for victory which was granted by Allah. Next is Masjid-e-Salman Farsi. Then along the road is Masjid Siddique-e-Akbar, Masjid-e-Ali, Masjid-e-Fatima (radiyallahu anha).

These names have been written on these mosques. In fact, these are those places where these glorious personalities stayed in their tents during the Battle of Khandaq. Later, at the same place these mosques have been built with their names.

When we reached there, the driver announced that he would stop the bus for only ten minutes. If someone got late, he would not wait for him. The friends moved about

here and there and then started offering Nawafal that's why they got late. The driver started reproaching in Arabic. He said, "these Pakistanis are strange crazy people; whenever they see a mountain, they start offering Nawafal; whenever see a mosque, offer Nawafal. I am an Arab and know well where to offer prayer." Upon this castigation by the driver, one Brigadier Sahab got angry and said, "You are vexing us only because we don't know how to speak Arabic. If I started speaking Pushto, you will also be troubled." We enjoyed this incident very much. Somehow we reached our hotel after finishing the trip. After taking bath, we applied scent and reached Masjid Nabvi Sharif. We saw pigeons circling around the green tomb of our blessed Holy Prophet (Sallallahu alehi wasallam). We envied these pigeons and wished that we were pigeons and lived ever flying over the blessed green tomb, but then thanked Allah that He made us Ummati (follower) of the Holy Prophet (Sallallahu alehi wasallam). After finishing prayer, we went towards Bazaar and bought toys for the children. The shopkeeper was a young Pathan who was very polite and amiable. Except a few things, we bought all the things at the rate of seventeen Riyals per toy. The shopkeeper showed everything with great love and care and said what almost all shopkeepers would say, "You can check in the market, if you buy these things at the rates lower than here, I will be responsible." But this naive was unaware that we had already haggled about these things with other shopkeepers.

At last, we spotted a shopkeeper far inside the street who was also selling toys. Upon a little insistence, he got ready to sell us same toys Fifteen Riyals per item. We told him that we would come again. We came back to the shopkeeper from whom we had bought toys earlier. We told him that these toys were available at fifteen Riyals per toy. He had to accept and return two Riyals each. This humble person wanted to buy a timepiece (clock) that's why, I thoroughly checked all the watch sellers. We did all this because it is the Sunnah of the Holy Prophet (Sallallahu alehi wasallam) that buys things at maximum low price after bargaining. At the end, our shopkeeper irritatingly said, "it's alright, you buy after much discussion. I understand well that you are acting upon Sunnah of the Holy Prophet (Sallallahu alehi wasallam)" "We bought a clock at the price of forty Riyals. Later, when we enquired the friends about their shopping, it came to now that they paid more for every thing they bought. Since we followed Sunnah Nabvi (Sallallahu alehi wasallam) and had thoroughly searched the market, so we bought these things at low price.

A Blessed Youngman

On the second day after finishing Nawafal, we sat in Masjid Quba and recited Darood Sharif. A handsome young man of about Twenty-five came and met us with a lot of respect. He belonged to Peshawar. I asked him about his health. He sat a while and then went back. After Zahur prayer, he met us again in Masjid Nabvi Sharif. Similarly on the third day, I was sitting with Major (R) Niazi Sahab after Zahur prayer, that youngman came with his friends. He said, " I have been commanding for the last three days that I should make you a request, but I could not do it out of shyness. Today, I have been told that I should request you. I have come here to submit my request." This humble person said, " It is a Tradition of the Holy Prophet (Sallallahu alehi wasallam) that good dream is forty sixth part of prophethood.' Allah Almighty guides His people through dreams, and

the interpretation of dreams is deduced from the Holy Quran and Sunnah. This humble person interprets your dream from this verse of the Holy Quran:

"So ask of those who know the Scripture, if you know not." (16:43)

It is commonly understood: if it is said that ask the rich if you are poor, means that the rich has everything and you are poor, that's why ask him for your need. If it is said that ask those who know (have knowledge) if you don't know, it means that you can ask for Ilm (knowledge) to those who possess it. If it is said 'ask the men of Zikr, it means this will be a request for getting Zikr.' This humble person gave him the permission of doing Zikr Allah. In the meantime, some friends also sat and got Zikr. When I explained him how to do Muraqaba, he said with tearful eyes, "I have received the price of my coming here."

Hosts of Madina Munawara

Today the ear of Major (R) Niazi Sahab was aching and there were some symptoms of Flu also. After Asar prayer, both of us went to hospital, which was opposite to Jannat-ul-Baqi, above the P.C.O. (Public call office). There were good arrangements of treatment for patients. In spite of many people there, he got treatment within fifteen minutes. Then we came back to our hotel room and left for Masjid Nabvi Sharif before Aftar (Fast breaking). Major (R) Sahab got a little ahead because of crowd and this humble person left a little behind. At every step, people were inviting for breaking Fast with them. But Major(R) Sahab kept moving and this humble person requested him to accept the invitation of someone, and not to go further. So, we accepted the invitation of an innocent child and sat with them. Just in front of us, two Egyptians were inviting the people, but they were moving ahead without paying attention to their request. Major Sahab felt sorry for them and said that none was accepting their invitation. This humble person said that this was the reason that we should accept invitation and sit some where. Our rejection would be heavy on people in the same way. Since Niazi Sahab is very kind-hearted, he said, "No doubt, you did well" Anyhow people kept on coming. The front portion of Masjid Nabvi Sharif got filled and now Dasterkhawans (dining rugs) of those Egyptians was also full of people. We were quite satisfied then. When the time of Aftar approached, the innocent child of our host invited his father to break Fast. He expressed his love by touching his cheek with the cheeks of his father. Then a loud explosion was made and we broke Fast. After the loud explosion, started Azan (prayer call). This innocent child kept on serving. Sometimes he offered a glass of Zam Zam and at other cups of tea. This was the sincerity and humanness that urged Insars of Madina during the time of the Holy Prophet (Sallallahu alehi wasallam) to show generosity to their Muhajreen (migrants) brothers. They made them sharer in their businesses and houses. Even the Holy Prophet (Sallallahu alehi wasallam) was told that they were ready to divorce their more than one wives, so that their migrant brothers could marry them. These are the examples that history can never present.

Nebula of Noor-e-Ilahi

After Iftar we went to our hotel room. We performed ablution and came back to Masjid Nabvi Sharif; offered Tahaya-tul-Masjid and Sunnah of Salat Fajr. Then we waited for congregational prayer and recited Darood Sharif. When the prayer started, some people started leaving after Fardh Prayer. Some others left after finishing eight Tarawi. In order to fill up the vacant room people moved in front. In the beginning of the prayer this humble person and Major (R) Niazi Sahab were standing besides each other, but because of moving forward, Niazi Sahab got quite far from this humble person. When the fifteenth Tarawi started a nebulous cloud of Noor came and enveloped me completely. On my left, an Arab was standing while on the right there was a brother from Sukkur (Pakistan). They were also feeling the effects of that state. All of them were weeping. My soul had become so light as if it would take a flight and touch the heights. When we finished Tarawi the people, who were sitting on the left, put their arms round my neck and requested that I should pray for them. This humble person was weeping and their request created a sense of shamefulness in me. This humble person requested them to pray and I would say Amin with them. Upon this, friends started excusing for any mistake that they might committed. They insisted again that I should pray for them. This humble person implored to Allah Almighty, "O Allah Almighty, You know well about my deeds; there is no more sinful like me on this earth, but for the sake of Your Beloved Prophet (Sallallahu alehi wasallam) and this lovely city, bestow on these people good of this world and the Hereafter." The Arab friend enquired, "which country have you come from?" I told him that I have come from Pakistan. When I asked him about his country, he said, "انا مقيما", that is 'I am a native.' By this I understood that he must be Ansar who have the meritorious distinction of hosting our Beloved Holy Prophet (Sallallahu alehi wasallam). I asked him, "Are you Ansar?" on listening this, he trembled for a moment and tears started rolling down his eye; he raised both his hands towards Rodha-e-Rasool (Sallallahu alehi wasallam) and said, "By seeing this respect, this humble person came to know that he could have called himself Ansar yet he preferred to be called Majawar (slave, keeper) of the Holy Prophet out of respect. This was the reason that the Holy Prophet (Sallallahu alehi wasallam) who was born in Makkah migrated to Madina and people of Madina, because of their love and regard, inherited riches and blessing of highest order.

Preparing to Leave Madina

Since the departure of the group was from Jeddah to Islamabad, this humble person intended to go to Karachi from Jeddah. In this way, I could save two days. When I asked this to the group incharge, he did not pay any attention. He said it was not possible to get a seat for Karachi, but Niazi Sahab was not ready to leave me alone at any cost. He intended to go with me to Karachi first and then to Rawalpindi. This humble person requested him not to put himself in trouble. But he did not agree. Anyhow, we planned to go the office of P.I.A. (Pakistan International Airlines) so that we could enquire about our seats. After offering Salat Tarawi, we went to the office of P.I.A. We got the token and started waiting for our turn. On our turn, we explained our problem to the concerned man. An employee of P.I.A. Muhammad Iqbal told us to come the next day.

On the second day, Niazi Sahab suggested that he would go first to bank to get the traveler cheques exchanged; in the meantime I should go to P.I.A. office and get token lest we should have to wait again, as we did yesterday. This humble person liked the suggestion. Niazi Sahab went to the Bank and this humble person reached the office of P.I.A. Due to presence of many people, token number c---26 was given, that is from 1---50A again 1----50B and 1----50C. Since I had C-26, it meant number 126. When this humble person returned after getting ticket a friend, who was sitting on sofa offered a place to sit on. This humble person insisted again and again not to put himself in trouble. When I was about to sit another friend, who was standing nearby, told that P.I.A. officials were calling me. I got in, the official took ticket and told that I could collect tickets for Karachi next day. At that moment, there was no need to wait. On the second day Muhammad Iqbal Sahab met us in the Bazaar and told, "I was coming towards you, so that I could tell you that your tickets for Karachi are confirmed." He also told that the ticket from Karachi to Islamabad was also confirmed. As the day of our departure from Madinaa Munawara got near, the heart became sad. But being well aware of my own insignificance, I thought it was the condescension and kindness on the part of our beloved Holy Prophet that he let this humble person stay so many days in his city. Whenever the thought of leaving Madina passed through the heart, it would start sinking and moving legs would not bear the burden of this earthly abode. The body has all the reasons to feel pangs because it is the abode of soul. The soul of everybody resides here, the protector of orphans and lord of worlds lives here. This is the place where lovers sacrifice their beings; a place that never experience autumn, and the place where sick find remedy and solace. Although the bus moving on the ground but I was feeling as if it was creeping over my chest. The eyes were doing their best to catch the sight of green tomb. The roads in Madina Munawara are made in such a way that the glittering Minarets of Masjid Nabvi Sharif can be seen again and again. It is very difficult for the slaves to go out of this holy city. It is something like soul leaving the body would not afford to carry the weight of body. When I thought to preserve the last moments in my eyes forever, the screen of tears would not allow having a short glimpse. There was a time when I had not thought of seeing this holy city and now, the heart and mind were not ready to think about the least possibility of leaving this place. At last those moments arrived when we were standing in front of Roza-e-Rasool to pay our last Salat-o-Salam. We humbly requested to our beloved Holy Prophet (Sallallahu alehi wasallam) "Today, you have our sins forgiven by Allah Almighty." We also implored to Allah Almighty that He might urge His Beloved Holy Prophet (Sallallahu alehi wasallam) to accept the entreaties of these slaves. This humble person and Major (R) Niazi Sahab then left Rodha-e- Rasool (Sallallahu alehi wasallam) with tearful eyes. We offered Salam at the Mizars of Hazrat Abu Bakr Siddique (radiyallahu anhu) and left with weeping eyes.

Importance of Performing Umera on Friday

This was under discussion for many days that Umera should be performed before leaving for Pakistan. But the representative of our guide told that the bus would not go to Makkah on its way to Jeddah. It was my heart's desire to offer last Jumah of the month of Ramzan Sharif in Makkah and perform Umera. Somehow efforts were made and Major (R) Niazi

Sahab was on the forefront in this mission. With the blessing of Allah, this request was granted. Some friends were not ready to perform Umera. Consequently the group split in to three. The first group wanted to go to Jeddah after offering Jumah prayer in Masjid-e-Nabvi Sharif. The second were those who were preparing to go to Jeddah in the very morning. And the third group including this humble person planned to perform Umera first and then go to Jeddah. With the blessing of Allah we left for Makkah Al-Mukarrama at 12 o, clock at night. The bus stopped near a hotel for Sehri. Niazi Sahab quickly brought bottles of Coca-Cola, although I am quite a simple person who becomes happy with a simple glass of water.

In the meanwhile, one sister in the bus asked the other, whether it was the time of Fajr prayer. The later replied that it was still some time to offer it. After praying Salat Fajr, the bus again moved to its destination. We reached main bus stop in Makkah at about 7 o, clock in the morning. This is the main stop where buses go to almost all the major cities. The bus owner was not ready to go further, but on everybody's insistence, he got ready to drop us at Harm Sharif.

This arrival to Makkah was different from other. This time, we had good wishes of our beloved Holy Prophet (Sallallahu alehi wasallam) with us. First we took bath and fresh ablution, and then entered Khana Kaaba. It is that majestic House of Allah whose very sight is a kind of worship. When Kaaba Sharif came before the eyes, the hands got up and the steps stopped pacing. This humble person prayed with weeping eyes for all the Faqirs, relatives, parents, dear sons and innocent sisters. This humble person beseeched Allah Almighty for forgiveness and begged complete submission to the way of the Holy Prophet, and cure for all the hidden and explicit diseases. After praying, I approached Hajar-e-Aswad put the sheet of cloth under the right armpit and covered the left shoulder by putting the sheet on it. After this, intended Umera and said Takbir; then did Isthlam (kissing of Black Stone) and started Tawaf.

In the first three rounds did Ruml (walk briskly with short steps) and then completed remaining rounds with normal pace. After finishing Tawaf covered both the shoulders with sheet of cloth and came over to Multazim Sharif (a part of the wall of Kaaba Sharif) and prayed to Allah. Then offered two Rakat Nafal at Maqam-e-Ibrahim. When I prostrated humbly before Allah, and placed my forehead in Sajdah (prostration), I don't know whether it was held by the earth or Allah Almighty was not letting it go up. The Holy Prophet (Sallallahu alehi wasallam) says in a Hadith that "human being gets very close to Allah in prostration." Sometime this state persisted, then I raised head and spread both the hands in front of Allah Almighty Who blessed this most imperfect man on earth with these precious moments; then prayed for those whose sincere prayers were behind this holy journey.

Then we went to Safa hill and started Sai'i. After circling seven times, we came back to Haram Sharif again and offered Nawafal to thank Allah for this blessing. We went out and had our heads shaved by paying fifteen Riyals. Today, due to many people, barbers were charging ten Riyals each but efforts of Niazi Sahab brought fruit, and we both paid fifteen Riyals instead of twenty Riyals. We got out of the shop and embraced each other with thousands of greetings over this blessing of Umera on the day of Juma-tul- Mubarak

in the month of Ramzan. We went to our hotel room, first took bath and then performed ablution and came back to Khana Kaaba. Before Salat Juma completed a Tawaf. After sometime started Khutaba (address) of Al-Jumah prayer. We left Kaaba Sharif with seeing off eyes. We got four empty cans and got them filled with Zam Zam water.

As usual Niazi Sahab made another effort and hired a taxi by paying fifteen Riyals and reached the main bus stop where our bus was parked. We left before Salat Asar.

Getting Back to Home

Today it was very hot, and hot air was also blowing. I soaked a sheet of Ihram with water and put it on the face. This soothed me a lot. At last we reached Jeddah and offered Salat Asar before consigning our luggage. After prayer, we deposited our entire luggage and got absolutely free. At the time of Maghrib we broke Fast and offered Mughreb prayer. It did not take much to get free from immigration procedures and then went inside. Since departure time was 9 o'clock at night, we offered Isha prayer and Tarawi with Jamaat (congregation) and then boarded the plane. We were leaving the holy land of our beloved Holy Prophet (Sallallahu alehi wasallam) with the prayer that may Allah Almighty let us come here again and again, "O my Lord! Let each and every Muslim to have Ziarat of Harman Sharifan; do not let anybody deprived of this blessing." While sitting in the plane, we looked at the headlines of the newspaper. It was about 3 o'clock in the morning when the plane landed at Jinnah Terminal Quaid-I-Azam Airport. When we came out, the eyes welcomed the same Noorani faces who had seen us off with a lot of prayers. We embraced one another with love and affection. I was feeling as if it was a long time we departed. What kind of love it was, where all the kinship bonds were eclipsed! I thought. In the next moment the heart exclaimed in the Court of Allah, "O, Allah this is my family, this is my off-spring. It is the saying of Your Beloved Holy Prophet (Sallallahu alehi wasallam) that pious off-spring is a Sadiqa Jaria (Almsgiving), O Allah accept this my righteous progeny in Your august Court; give them solid footing in their Deen, and for their sake, forgive all my mistakes."

Since this sinful had come from the court of King of kings, he was unable to raise his eyes. The only hope was the company of an innocent face who had come back with a lot of pleasure of Allah. This humble person implored to Allah Almighty that He might grant His blessings for the sake of Niazi Sahab. I recited Hadith of our blessed Holy Prophet (Sallallahu alehi wasallam)" the one who performed Umera in the month of Ramzan Mubarak, in fact performed Al-Hajj along with me."

Besides this, the Holy Prophet (Sallallahu alehi wasallam) also called Umera as Hajj-e-Asghar (small Hajj). It is another saying of the Holy Prophet (Sallallahu alehi wasallam) that after performing Umera a person is cleansed of his sins as a newly born child. That's why, the prayers of those who perform Umera are granted acceptance. This humble person requested Major (R) Niazi Sahab to pray for all the Fuqura. When Major (R) Niazi Sahab raised his hands, there arose a cry and descended Rehmat (blessing) of Allah and washed away all the sins along with tears. Those tears that fall out of fear of Allah are very dear to Him. There is a Hadith of the Holy Prophet (Sallallahu alehi wasallam) that, "a tear that falls out of fear of Allah removes all the sins."

Leaving to Meet again...

The fifteen days companionship with Major (R) Niazi Sahab brought us so close to each other that very thought of his leaving became unbearable. But it is a principle of life and world that every spring has an autumn, every happiness is followed by sorrow, every nearness harbours departure. This humble person requested Faqir Muhammad Rafiq to help Niazi Sahab so that he may not have any trouble.

At last those moments arrived when I embraced Niazi Sahab to see him off. The friends were collecting luggage while Niazi Sahab was standing besides me. Major Sahab insisted again and again that I should sit in the car, but how this humble person could have done this when friends were standing. Now InshaAllah, we will be close to each other forever. May Allah afford this companionship not only in this world but after death also. Amin. Niazi Sahab left us grieved and left for Rawalpindi. This humble person sat in the car with brother Rab Nawaz. Since my younger brother Muhammad Shoab was also with us, so I also had him with me. He had come from Nawabshah. Muhammad Khalid also got on the same car.

When this humble person reached the home, the preparations for Sehri were going on. Since I had already had meal in the plane, so after drinking water intended Fast for the next day. Though I did Ifthari in the evening yet the night and days were full of sweet memories of Holy Kaaba and Rodha Rasool (Sallallahu alehi wasallam) .Now the nights and the talks are of Madina. It is worthliving there with Sehri and Ifthari, Azhan and prayer awake and sleep, memories and thoughts, company and loneliness, life and death. Whenever a wandering iota of thought ruffles these sweet memories, the heart again yearns for those days. Its strings again start unfolding unforgettable harmonies, which have hardly settled the dust of this holy sojourn. It starts looking for the sight of the dear city of my beloved Holy Prophet (Sallallahu alehi wasallam) and it exclaims:

***"O dweller of Madina! Sorrows and afflictions have battered this mortal being,
Madina is far away, and my heart bound,
When I saw Rodha-e-Rasool (pbuh) once in my life,
Now my heart yearns and covets that spectacle again and again."***

The sweet memories of the Holy City of Madina sometimes become a longing never to cease:

***" O dweller of Madina! I always love and think about you,
Sometime bless me with your arrival.
O self-sufficient and Sovereign, hark the call of this supplicant,
Let my eyes have sight of your blissful lovely countenance;
Sometime bless me with your presence.
No supplicant turns away unfulfilled from your abode, so they say,
I wish you would make my luck,
O dweller of Madina! I always love and think about you,
Sometime bless me with your arrival.
I have no claim to any virtue, but,***

***Long still for your kind attention,
Let my wishes be fulfilled, O, dweller of Madina,
Sometime bless us with your arrival,
O dweller of Madina! I always, love and think about you.
It has become hard to live in this world,
For God's sake, hear what I say!
Call me at your doorstep, O dweller of Madina;
Sometime bless me with your arrival.
I recite Sura Muzzamil again and again, and remember your blanket,
O dweller of Madina! You have permeated through and through
In my heart;
O hear! For God's sake, I ever long for you,
I wish I could see you in my dream,
O dweller of Madina.***

One can find Allah if one wills, so they say. Then how it comes eyes will not have the sight of Khana Kaaba and Roza-e-Rasool when they sincerely search for them. When this humble person reached home, Allah Almighty bestowed such praying mat that one can see the green tomb of Rodha-e-Rasool (Sallallahu alehi wasallam) while praying on it. One feels as if one is standing in Masjid Nabvi Sharif. This gives peace to the anxious heart.

Living with the Thought of the Beloved

Similarly when this humble person comes to the mosque to offer Fardth prayer, the picture of Khana Kaaba on the wall gives the impression as if I were in Khana Kaaba. This enlivens the doleful heart. After returning from Harman Sharifan the state of this humble person is like a traveler who has lost all his belongings and is wailing to express his pain and anguish. Friends and Fuqura come and ask about this holy sojourn. I have no words to recollect those cherished memories again but a longing to see the sight again.

At the end, this humble person and Faqir requests especially the Muslims that whenever they pray to Allah Almighty, do remember this Faqir and Maskeen that Allah may accept this journey. If there has been any shortcoming in this, He might out of His Grace, forgive this slave. May Allah Almighty call this humble person to His House and Rodha-e-Rasool (Sallallahu alehi wasallam) again and again. Amin.